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# THE VEDIC PATH

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QUARTERLY JOURNAL OF VEDIC, INDOLOGICAL  
AND SCIENTIFIC RESEARCH



आ नो भद्राः क्रतवो यन्तु विश्वतः

*Let Noble Thoughts come to us from every side*



151323

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Scientific Research

*Gurukula Kangri Vishwavidyalaya, Hardwar. U.P.*

(Vol. XLVI No. 2)

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**Please See—**

Books for review and articles are invited for publication in the Journal from learned scholars of India and abroad on topics related to Vedas, Indian culture, Region, Ancient History, Philosophy, Psychology, Medicine, Yoga, Linguistics, Oriental Literature etc.

**Editor**

## Editorially speaking

# Peace And Happiness

Organizations like village Panchayat, Parliament, U.N.O. and N.A.M. have made endless efforts for the eradication of conflict and establishment of peace in the society. This attractive aim of humanity has led to laud thinking and enthusiastic discussions but the situation is rather critical. Incidents of group-split, adulteration, crime, defection, rape and riots are rising more and more. It is not safe to go out in nights. Even in broad day light people are tense and disturbed. Not to say of these, even the guardians of law are turning into law-breakers. Mutual faith, goodwill and happiness no longer exist. Narcotic drugs are the only source of forced sleep to a lot of people.

Materialistic and mechanistic viewpoint in an attempt to overpower nature has created disequilibrium in life. A vast gulf has been created between physical and mental spheres particularly in India. After independence a lot of physical development has marched ahead but the psychic sphere has met a set back. The ancient virtues and values have been crumbled and the new ones have not yet been evolved. Thus psychic backwardness lacking in virtuous behaviour is the root cause of modern unrest and chaos.

Back to the Vedas and a remedy for this is provided by the Atharva Vedic mantra 3/30/7 which runs as follows.

देवा: इव अमृतं रक्षमाणाः सायं प्रातः सौमनसः वः ग्रस्तु ।

"Like the men of divine qualities we must preserve the immortal virtues in life so that our mornings and evenings be peaceful and pleasant."

Certainly these are the immortal virtues imbibed by nature in mankind which have sustained human life and society from extinction. The Sattav and Rajas Gunas maintain happiness and progress while the Tamas Guna when increased lead to annihilation. The Vedas, being the combination of Arts and sciences, are ever the torch-bearers of man. For the attainment of peace and happiness the above Vedic mantra advises man to preserve the virtues and values and this as a scientific concept is as much true today as it was in the Vedic times. Hence the present need for man is to acquire virtues and uplift his character and conduct.

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## The Vedic Philosophy of Life

Dr. Satyavrata Siddhanta lankar

The last chapter of the Yajur Veda begins with the words—*Ishavasyam idam sarvam*-meaning all that exists is pervaded by the Supreme Ruler of the universe. The chapter is so important that it forms not merely a part of the Upanishads, it has been given the first place among the other Upanishads. It epitomises the Vedic philosophy of life. The chapter begins with :

ईशा वास्यम् इदं सर्वम्, यत् किञ्चित् जगत्यां जगत् ।  
तेन त्यक्तेन भुजीथाः, मा गृधः कस्यस्वित् धनम् ॥ 1 ॥

By one Supreme Ruler is this universe pervaded, whatever there is in this moving world. Hence, find your enjoyment in renunciation; do not covet; whose is the wealth.

कुर्वन् एवं इह कर्मणि जिजीविषेत् शतम् समाः ।  
एवं त्वयि न अन्यथा अस्ति, न कर्म लिप्यते नरे ॥ 2 ॥

Aspire, O man, to live by renunciatory deeds for one hundred years. Thus alone, and not otherwise, do the deeds not affect the man.

असुर्याः नाम ते लोकाः अन्धेन तमसा आवृताः ।  
तान् ते प्रेत्य अभिगच्छन्ति ये के च आत्महनः जनाः ॥ 3 ॥

To those regions which are known as the regions of the *Asuras*, where utter darkness prevails, surely go, after death, all such men who destroy themselves.

अनेजत् एकम् मनसः, जवीयः, न एनत् देवाः आप्नुवन् पूर्वम् अर्पत् ।  
तत् धावतः अन्यान् अति एति तिष्ठत्, तस्मिन् अपः मातरिश्वा दधाति ॥4॥

There is one who does not move but still without movement is more vigorous than the mind; The senses do not perceive Him, But He is there even before the senses; Without moving, and standing motionless, He outruns the others; Wind, though light, standing in Him-with his support-bears the waters, though heavy.

तत् एजति, तत् न एजति, तत् दूरे, तत् उ अन्तिके ।  
तत् अन्तः अस्य सर्वस्य, तत् उ सर्वस्य अस्य वाहूयतः ॥ 5 ॥

He moves all, but Himself He does not move; To the ignorant He is far away, but to the wise he is at hand. He pervades inside and outside of all.

यः तु सर्वाणि भूतानि आत्मनि एव अनुपश्यति ।  
सर्वं भूतेष च आत्मानं ततः न विजुगुप्सते ॥ 6 ॥

He who contemplates all beings in the Spirit-and the Spirit in all beings-does not view with contempt any creature.

यस्मिन् सर्वाणि भूतानि आत्मा एव अभूत् विजानतः ।  
तत्र कः मोहः कः शोकः एकत्वम् अनुपश्यतः ॥ 7 ॥

How can there be attachment and sorrow in one who with full knowledge perceives oneness everywhere, and in whom all beings are *Atma-Spirit* alone.

सः परि अगात्, शुक्रम्, अकायम् अस्नाविरम्, शुद्धम् अपापविद्धम् ।  
कविः, मनीषी, परिभूः, स्वयंभूः । याथातथ्यतः अर्थान् व्यदधात् शाश्वतीभ्यः  
समाभ्यः ॥ 8 ॥

Pandit Gurudatta Vidyarthi translates this Mantra as follows :—

He overspreads all creatures. He is entirely Spirit without the form either of a minute body, or an extended one, which is liable to impressions or organisation. He is the ruler of intellect, self-existent, pure, perfect, omniscient and omnipresent. He has from all eternity been assigning to all creatures their respective purposes.

अन्धं तमः प्रविशन्ति ये अविद्यां उपासते ।

ततः भूय इव ते तमः य उ विद्यायां रताः ॥ 9 ॥

They enter darkness who worship *Avidya*; In far greater darkness enter they who overinvolves in *Vidya*.

अन्यत् आहुः विद्या, अन्यत् आहुः अविद्या ।  
इति शुश्रुम धीराणाम्, ये नः तत् विचचक्षिरे ॥ 10 ॥

By *Vidya* - spiritualism, one thing is meant, by *Avidya* materialism, another thing is meant. This we have heard from steadfast wise men who have explained us their meaning.

विद्यां च अविद्यां च यः तद् वेद उभयं सह ।  
अविद्या मृत्युं तीर्त्वा विद्या अमृतम् अक्षनुते ॥ 11 ॥

He who synthesises in his life both *Vidya* (spiritualism) and *Avidya* (materialism); he crosses (the river of death) by means of *Avidya* (materialism); and enjoys immortality by means of *Vidya* (spiritualism)

अन्धं तमः प्रविशन्ति ये असंभूतिं उपासते ।  
ततः भूय इव ते तमः य उ संभूत्यां रताः ॥ 12 ॥

They enter blinding darkness who worship *Asambhooti*; In far greater darkness enter they who overinvolve themselves in *Sambhooti*.

अन्यत् एव आहुः संभवात्, अन्यत् आहुः असम्भवात् ।  
इति शुश्रुम धीराणाम् ये नः तत् विचचक्षिरे ॥ 13 ॥

By *Sambhava*, one thing is meant, by *Asambhava*, quite another thing is meant. This we have heard from steadfast wise men who have explained us their meaning.

संभूतिं च विनाशं च यः तत् वेद उभयं सह ।  
विनाशेन मृत्युं तीत्वा संभूत्या अमृतम् अश्वनुते ॥ 14 ॥

He who synthesises in his life *Sambhooti* - socialism, and *Vinash* - individualism, he crosses the river of death by means of *Vinash* - individualism, and enjoys immortality - by means of *Sambhooti*, socialism.

हिरण्मयेन पात्रेण सत्यस्य अपिहितम् मुखम् ।  
तत् त्वम् पूषन् अपावृणु सत्यधर्माय दृष्टये ॥ 15 ॥

The face of the truth is hidden by the veil of the golden cover. O thou who givest the sustenance to the world - unveil that face, so that we may see the truth and know the purpose of our life.

पूषन् एकर्षे यम सूर्यं प्राजापत्यं व्यूहं रक्षमीन् समूहं ।  
तेजः यत् ते रूपम् कल्याणतमम् तत् ते पश्यामि,  
यः असौ पुरुषः सः अहम् अस्मि ॥ 16 ॥

O sustainer of universe, sage of sages, controller of every thing, light of lights, life of creation, gather up thy rays so that I may be able to see thy form full of glory and beatitude. I am a reflection of that beatiest and glorious form of thine.

वायुः अनिलं अमृतं अथ इदम् भस्मान्तम् शरीरम् ।  
ओउम क्रतो स्मर कृतम् स्मर, क्रतो स्मर कृतम् स्मर ॥ 17 ॥

The air - the breath we breathe in - is sustaining the immortal within; this gross body lasts till it is cremated. O thou doer of deeds - *Karto* - remember the deeds thou hast done, remember the deeds thou hast done.

अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान् ।  
युयोधि अस्मत् जुड्डराणम् एनः, भूष्यिठां ते नमः उक्तिं विधेम ॥ 18 ॥

O self-effulgent power of the universe - *Agne* - lead us all by the path of rectitude. O *Deva*, thou knowest all good deeds. Fight out, out of us, the wicked, evil, and sinful deeds. We utter these words to Thee in humble obeisance again and again.

The text says that as there should be a happy blend of materialism (*Avidya*) and spiritualism (*Vidya*), there should be the same blend between individualism (*Asambhooti*) and socialism (*Sambhooti*). None of them can survive standing by itself. Materialism and spiritualism, similarly individualism and socialism, are complementary to each other. Life is not a one-side track; it is so comprehensive that it covers materialism, spiritualism, individualisms and socialism by effecting a synthesis between all of them. According to the Vedic concept, life is a synthesis of the opposites.

The text concludes that what meets the eye is not the truth. The truth is hidden behind. The clouds cover the rays of the sun, and unless the clouds dissolve the sunshine will not be within our reach. God shines with all his glory but *Prakriti*—matter—comes between us and the Divinity. The devotee prays: O Sustainer of the Universe, unveil thy face by dissolving the darkening clouds of ignorance so that I may witness thy glory and beatitude.

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# **Convocation Address delivered on April 15, 1983 at Gurukula Kangri Vishwavidyalaya, Hardwar, by His Excellancy Sri Zail Singh, President of India.**

*(Translated from original Hindi version)*

I feel great pleasure in attending the convocation ceremony of the Gurukula Kangri Vishwavidyalaya, I am grateful for the honour and affection given to me here.

Educational institutions are holy places and this land is all the more pious and historical because it has been planted by revered Swami Shraddhananda ji Maharaj, a great freedom fighter. It is a matter of great proud for us that this Vishwavidyalaya was founded 81 years ago on the lines of Gurukula-traditions of our ancient rishis and munis. It aimed in spreading education not only of Vedic education but of all subjects in Indian tongues specially through Hindi medium. I am happy to learn that the teachers of this university have written books of Physics, Chemistry, Botany, Economics, Psychology and Political Science in Hindi language and have adopted Hindi as medium for higher education.

Present age is the age of science. In fact Vedic age was also the age of science. We see the mantras dealing science in Vedas which are the proofs that India had progressive path in the fields of

science and technology. This university is worthy of praise that here even the subjects of science are taught through Hindi medium.

In Gurukula education there is a close relation between the teachers and the students. This education stresses on character-formation, discipline, and simplicity of students. In ancient Gurukula education it was a tradition that the student, after completing his education, when took his final leave from the guru, the Acharya blessed him with the principles of an ideal life which he had to adopt in his career. It was followed with this immortal sentence of Upnishad :

Speak the Truth & follow *dharma*.

Truth should be spoken and *dharma* should be adopted. Our youngmen of today are also in need of this message. Mahatma Gandhiji too inspired the countrymen to be united and made them free from foreign yoke through non-violence and truth. I shall also like to say here that India is a secular country. Here every religion possess equal importance and regard. The cultural heritage of this country has great importance. Our religious rishis, munis, gurus and many faiths and panthas have contributed to enrich our culture. The fight for our freedom was also fought with these ideals in view. Swami Shraddhananda, a great mahatma, who founded this Vishwavidyalaya with great efforts, was also a great man of courage and patriotism. He, while preaching for Arya Samaj, had sacrificed everything of himself for the unity and freedom of the country. Swami Dayananda Saraswati, the founder of Arya Samaj, was such a personality who gave the slogan of 'Swaraj' and declared fearlessly that self-Government is always better than the foreign rule even of best administration. Many leaders of the country were inspired by this slogan and many Arya Samaj leaders sacrificed for the freedom of the country. Lala Lajpat Rai, Swami Shraddhananda, Ram Prasad Bismil, and his friend Ashfaq Ullah Khan, Thakur Roshan Singh, Shahid Bhagat Singh and Sukh Deo, Bhai Parmananda, Pt. Genda Lal Dixit and many others jumped into the fight of freedom. This institution is also a link of that chain.

The aim of education is to develop man's physical, mental and spiritual sides, so that he may become a useful limb of the society. I

am happy to know that this Vishwavidyalaya stresses equal importance on discipline and character-making of students besides education. The students of today are the citizens of tomorrow. It is the responsibility of these youngmen to defend our freedom for which our thousands of leaders and brave-persons sacrificed themselves and their mothers and sisters suffered a lot of troubles. Today the powers of communalism and provincialism again have developed in the country. We have to face bravely against the challenges to keep our national unity. Educational institution should not give any shelter to these destructive forces.

Our country has always been a peace loving country. Recently in Delhi an assembly of more than one hundred non-aligned countries accepted India's policy of peace and showed faith in the leadership of our Prime Minister Smt. Indira Gandhi. We should all co-operate to save the honour of the country.

It is a matter of great pleasure that the students of this Vishwavidyalaya participate in the field of games and sports. I am also told that besides foreign games this institution encourages Indian games like *Kabaddi*, *Kho-Kho*, *Gilli-Danda* and others and the team of Kabaddi of this place has got prestigious place. We should encourage these traditional Indian games. Some days back in Delhi 9th Asian games were held in which our young players from different states participated. These games not only made our nation's head high but also increased the interest in games. The spirit of games must be increased among the children and young people of the country. In every part of life this feeling must prevail.

Labour has great importance in life. I am pleased to learn that the students of this institution planted 2000 plants within these two years and looked after them. This is a pious work. Trees are very useful for us. A great problem of air pollution has arisen before us. The ideal planning of a state is, that one third part of a country should be covered with trees. In our country only twelve percent of land is covered with trees due to increasing population.

The second important work of this institution is that it has adopted Kangri village for its development. I am happy to learn

that in this village a camp of 'National Social Service' was held. The roads of this village were made pakka with the financial aid of many institutions and the grant of the Government. Here a mobile hospital and a library have also been started, so that the villagers may get medical facilities to improve their health and increase their reading habits. I hope that other social organizations will also co-operate with this Vishwavidyalaya in this important task, so that the poor scheduled caste and back-ward caste people may take breath of relief and their standard of living may be increased. The 'Ninth Rule' of the Arya Samaj also advocates that man should not only be satisfied with his own progress but he should get satisfaction with the progress of others. The students will understand the importance of village-service and labour. A laborious child is a real asset to our country and society.

I hope that the Gurukula Kangri Vishwavidyalaya will progress by adopting new patterns and methods of education besides its ancient educational methods and contribute in the new-developments of the country.

With these words, once again I thank to the Chancellor and Vice-Chancellor of this university who invited me to attend this gracious ceremony. I also congratulate the young students who are receiving their degrees and wish that they should lead their lives on the ideal lines of their institution which they received from this Vishwavidyalaya. Jai Hind

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## Introducing Vyavahar-Bhanu

*G. B. K. Hooja*

This small booklet was written by Swami Dayananda Saraswati, in *Vikrami Sambat* 1936, corresponding to 1979 A. D. In the preface of this book Swamiji says that the person who is dutiful attains happiness and a person who is otherwise remains unhappy and does harm to himself. He goes on to say that a person who respectfully listens to the learned persons in assembly and answers questions politely pleases everybody. But a person who talks nonsense earns disrespect. If a person is dutiful he is respected even by his enemies. If a person is irreligious and falls from the standards of his duty, he is not respected by his friends. Therefore, in order to teach good manners and social etiquette to the people, Swamiji proceeded to write this booklet, following the precepts contained in ancient sanskrit Literature.

This book is as relevant today as it was a hundred years ago. The happenings at the Jawahar Lal Nehru University and other Universities not excluding my own university, made me to dig out this book from the Library and I would like to share the precious words of wisdom contained therein with my fellow travellers.

Let me confess at the outset that it was a shock for me when I found that many teachers of a Vedic College were not acquainted with the existence of this book. When asked whether he know of

Vyavahar-Bhanu, one of them replied that Chandra Bhanu was his class fellow and Surya Bhanu was ahead of him. But he did not recollect Vyavahar Bhanu.

Swamiji laid great emphasis on appropriate conduct. The first question which he posed in this little booklet was with regard to the qualifications of a teacher. Says Swamiji on the basis of a Sanskrit saying that a person, who has knowledge of God, Soul and who is not lazy, is ever active and follows his duties, is called a Pandit, a Scholar. A person who always follows the path of *Dharma* (Duty) and avoids *Adharma* (irreligion) may be deemed to be a Scholar. Similarly, a person, who studies and believes in Vedas (Books of Divine Knowledge) and science and answers the questions raised by others in a polite and calm manner and does not use intemperate language, is a Scholar. Further, a person who does not seek undesirable objects and does not indulge in sorrow on the destruction of his property and does not loose his balance in difficulties is a wise man. Similarly, a person who can explain and propound what he was learnt from books of knowledge is a scholar. Further, a scholar is expected to protect good persons and suppress the evil persons. Where there are such teachers there is growth of knowledge, *Dharma* and happiness.

Next Swamiji goes on to explain what type of person is not entitled to teach and here he proceeds to give the characteristics of a fool. A fool is proud, unread, rude and over-ambitious. He enters the assemblies of the learned without invitation and occupies a position above his status and talks nonsense. Swamiji goes on to say that such persons are not entitled to teach.

Raising the question of the virtues of students and teachers, Swamiji says that the persons who are lazy, egoistic, drug-addicts, stupid, intemperate, talk nonsense, are irregular in studies and greedy shall not make good students for a person who wants to be a student should not seek comfort as a person who seek comfort fails to acquire knowledge and skill, as stated in the *Vidur Prajaagar* contained in the *Vdyoga Parva* of the Mahabharata.

Then Swamiji proceeds to discuss the virtues of *Brahmacharya*. He says that *Brahmachari* who has control over his senses remains

healthy and has even temper. He attains knowledge and success in life. Then he raises the question, who is a hero. A hero is interested in the study of the vedas and the Sciences. He destroys the evildoers and protects noble persons. He serves his teachers and parents diligently and with devotion. Further he duly performs the duties enjoined upon him as a *Sanyasi* (established in truth) or a *Vanaprasthi* (Hermit) or a *Grihstha* (house-holder) as the case may be.

Next Swamiji raises the question of what is education. According to him, education should develop knowledge and culture in a person and should free him from ignorance and evil habits.

He then defines an 'Acharya'. According to him an Acharya is one who teaches his students good manners, dutiful conduct and imparts knowledge to them by all means and with great affection. On the basis of the Shat Path Brahman, Swamiji says that a person who is born in a religious and dutiful family and is taught by a good teacher grows to be an excellent man. The parents and teachers should teach their wards good manners, etiquette and should enable them to distinguish between good and evil, good conduct and bad conduct, good manners and bad manners. They should also impart them knowledge of various natural and terrestrial objects. According to Swamiji knowledge is acquired in 4 ways, firstly, by listening attentively the discourses of the learned, secondly, by self-study and meditation, thirdly by teaching and fourthly by life experience following the precepts of Divine truth.

Then Swamiji raised the question how the students should behave towards the teachers. Answering this question Swamiji says students should speak truth, be simple, modest, obey orders, praise and not censure the teachers, sit on a lower seat, keep quiet and not indulge in mischief. They should remain happy, even if they are reprimanded by the teacher, should never be angry nor speak with conceit, answer questions politely, listen attentively, keep their bodies and clothes clean, fulfil their vows, keep control over all their senses, be greatful, hardworking, enterprising, should not be lazy, abandon evil tendencies, anger, greed, fear which impede the Path of education. They should keep the company of good people and avoid evil deeds.

Swamiji then goes on to define the qualities of a good teacher. He says the teacher should be learned, have good character, be modest, truthful, religious, active, enterprising, interested in the welfare of others. He should be brave, patient, generous and of good nature. He should answer questions calmly but should, at the same time, properly punish a student indulging in evil practices. Swamiji goes on to say that children and students deserve to be treated with affection but the rod should not be spared when required. However it should not be used so as to cause a permanent injury on the person of the children and students.

As to the method of teaching Swamiji says that education should be imparted in a manner which develops the sense of curiosity amongst the students and encourages them to study with interest and enthusiasm.

As regard the syllabus, he recommends training in handicrafts, use of machines and other implements, besides theoretical education which should enlarge the horizon of the students mind. Thus he advocates study of material and spiritual science.

As a result of this discussion it is to be hoped that there shall be all round happiness and healthy atmosphere shall prevail at the campus which would be conducive to good cheer and devotion to studies and pursuit of excellence. It is expected that the students would visit places where they might acquire knowledge and avoid places which are not conducive to acquisition of knowledge and good manners.

Swamiji further lays down the rules of debate in an assembly and emphasises the point that one must put up one's view point forcefully but one should be ever ready to accept truth and abandon untruth. If one's view point is contradicted, one must not lose temper but should listen to the opponent's view patiently and answer politely, so that the atmosphere is not vitiated.

Swamiji further says that parents and teachers who do not pursue the correct path, should not be followed. Of course, even then they are entitled to service by the children and the students for the children can never repay the debt incurred by them while they were young and helpless. Thus while parents and teachers may not

be followed in their vices they should not be neglected so far as their personal and social needs are concerned. In fact, the elders are expected to tell the younger generation that they should be followed only in their good habits, but not in their evil conduct.

Swamiji laid great emphasis on Brahmcharya and prescribed that a man should not marry before the age of 25 and a women before the age of 16. This period could be extended but not reduced at any rate.

He also laid great emphasis on the education considering every man and woman being entitled to study the scriptures and gather knowledge.

His overall emphasis was, however, on good conduct and fulfilment of duty and good behaviour. Any deflection from this standard was suicidal and therefore to be avoided. He advocated hard work, enterprise (*Purusharth*) but again emphasized that the path of enterprise lay through religious, dutiful and appropriate conduct.

Distinguishing between a man and an animal, he said that a man is kind to the weak and opposes bravely the irreligious. He opposes a man who causes pain to the weak. He protects the weak and thus distinguishes man from the animal. A man must be truthful eveready to abandon untruthful conduct for Truth always conquers. Truth is the supreme religion. A person who abandons Truth is not a man. Swamiji was a theist and believed that God was omnipresent and was ever watching the mankind, and therefore, the evil done by a person was not hidden from God and every person was consequently expected to be true unto himself. Although every man could not be learned, yet every man could be established in *Dharma* (Duty). However, a learned man can never defect from the path of Duty, while an ignorant person can be misguided and cheated by a knave. Therefore, acquisition of knowledge and Dharmic (religious) character is enjoined all.

Here is a sample of the gems of wisdom contained in the Vyavahar Bhanu. If it stimulates the curiosity of the readers of this introduction my labour will have been amply repaid.

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## Maharshi Dayananda

(Serial No. 3)

*Hari Narain Kapur*

### **Swamiji's Travels**

#### **(i) First Calcutta Trip**

During the course of Swamiji's all India (except the South) tours, his three tours, viz., to Calcutta-16th December 1872-March 1873; Poona-1st July 1873, and the Punjab beginning from 19th April 1876 are more significant. At Calcutta he met the Governor-General through the intermediation of the Bishop of Calcutta and the following dialogue conducted through the interprete took place, which is an emblematic of the burning flame of patriotism aglow in Dayananda's bosom :

Viceroy : I am told your iconoclastic attacks on other faiths are irritating and have aroused hostility against you among Hindus and Musalmans alike. Do you apprehend any danger to your person from your enemies ? In particular, do you need any special protection from our Govt. ?

Dayananda : I enjoy full liberty for the propagation of my faith under the British Raj, and I do not sense any danger to my person.

Viceroy : If that is so, would you-Pandit Dayanand-mind expressing your appreciation for the blessings conferred by British Rule on your company, and in the prayers that precede your discourse, pray for the continued stability of British Raj in India.

Dayananda : I cannot accept any such proposition at all, for it is my firm conviction that for the growth of my countryman's stature-and for attainment of a peerless status for my motherland in the community of the world's nations-Bharatvarsha must attain complete Independence. In my prayers to God, morning and evening, I beseech His Divine Grace to free my country of foreign domination.

This unexpected enunciation of Dayananda's aspirations turned the trend of-and cut short-the talks, and disillusioned Lord Northbrook about Dayananda's mission. The Viceroy recounted this in one of his Despatches to the India Office, London, and informed them (The Secretary of State) that he had instructed his Government to keep a strict watch on this Rebel Faqir."

### Swamiji's prayers

"O Thou, The bestower of all happiness ! May Thou grant *Chakravarti Raj* to our people and befit us to exercise that status ! May no foreign ruler exercise domination on us, and may our people be soon freed from the yoke of foreign rule !"

During his stay at Calcutta the Brahmo Samaj and its leading members had friendly discussions, but their views differed on the infallibility of the Vedas and such like kindred beliefs. The Brahmo Samaj leaders did not accept Swamiji's firm faith on the divineship of the Vedas. He had met Babu Keshab Chandra Sen, who had suggested him that he should carry on his propaganda in the Hindi language, which was commonly understood by the people, as few could understand him speaking in Sanskrit. Swamiji readily accepted this useful suggestion which made him more accessible to the people, as they could understand his teachings more easily. Swamiji had also met Debendranath Tagore (father of the famous Rabindranath Tagore), as his doctrine of Brahmoism was more in time with his

radical views than the official Brahmo Samaj's orthodox views.

### (ii) The Punjab Trip

Swami Dayananda arrived at Lahore on the 19th April 1876 on the invitation of *Satya Sabha*- and *Brahmo Samaj* which were already in existence there. He was lodged in Ratan Chand's expansive garden and the Brahmo Samaj took responsibility for his lodging, boarding and all other incidental expenses etc. But Swamiji's frontal attacks on idol worship and other evils prevailing amongst the Hindus and his insistence on the infallibility of the Vedas alienated the orthodox and the members of the institutions which had invited him, turned against him and he was obliged to leave the garden and shifted to Rahim Khan Kothi. After his two month's Vedic propaganda an Arya Samaj was established at Lahore on the 29th July 1877. Though the first Arya Samaj had earlier been established in Bombay on the 10th April 1875, the firm foundation of the Arya Samaj at Lahore gave fill up to the Arya Samaj work in the Punjab more vigorously and enthusiastically than other provinces. The principles of the Arya Samaj were finally revised and reduced to ten only from twenty-eight originally formulated at Bombay which is now the authentic code of ten commandments of the Arya Samaj. Its constitution was also reframed at Lahore and finally settled permanently.

Swamiji's stay in the Punjab lasted for about fifteen months during which he visited important cities and towns and established Arya Samajas at Amritsar, Jullundur, Wazirabad, Gujranwala, Gujrat, Ludhiana, Ferozepur, Multan, Jehlum, Sialkot and Rawalpindi etc. Lahore was the pivotal point and it was the Headquarter of all the provincial Samajs, which issued all directions in the mofussil towns and cities etc. Sawamiji had met the greatest success of his fifteen months stay in the Punjab.

### (iii) The Poona Trip

During Swami Dayananda's All-India tour for dissemination of the Vedic faith amongst his countrymen, he came to Bombay and from there he came to Poona on July 1, 1875 at the invitation of his admirer Justice Mohadev Govind Ranade. Swamji was received at the railway Station by Justice Ranade and other elite of the city and

was taken to the city in a grand procession. He was seated on a decorated elephant and followed by a large number of citizens. In front of the procession there was a decorated palki carrying the holy vedas. The procession proceeded smoothly for sometime. The orthodox Pandits, who were idol worshippers engaged some people to defame Swamiji and to obstruct the peaceful procession. They started a counter procession of their own. This procession started on the same path from the opposite direction, and when both the processions met, disturbance started. The rowdy elements threw dust and discarded flowers and garlands over Swamiji and Justice Ranade, who was sitting along with him. According to another version, the procession was taken from the Poona Regimental Bazar to the Poona city on the last day of Swamiji's stay at Poona after his forty day's stay during which he stayed for some days in the Poona city 'Bhide Vada' and some time in the Poona Camp. ('Aryodaya' Hindi Magazine of Delhi dt. 14.1.68).

Swamiji stayed for forty days at Poona, and had delivered 15 lectures and had also written his autobiography. During his stay at Poona, the wall of the citadel of the Maharashtrian Brahmanical orthodoxy got started shaking by his denunciation of the un-vedic rituals, such as idol-worship, child-marriage, Sati system and other superstitious beliefs held by them. He challenged if some one may show him any passage from the Vedas sanctioning idol-worship etc. but none came forward. In his lectures he proclaimed that the birth of a person was not the criterian of the caste system as was being understood by the people, but was based on 'gun' (quality), 'Karm' (deed) and Swabhav (temperament) of each individual person according to Manu, the ancient Law Giver.

After Swamiji's stay for forty days at Poona he returned to Bombay and was received at the railway station most enthusiastically by the respectable citizens.

Swamji had travelled expensively throughout the most important cities and towns of India and his name and fame spread in almost all the parts of the country, except the South, which he wanted to visit, but for his premature death he could not do so.

#### (iv) Swamiji's trip to Kashi

Swamiji had paid his visits to Benaras for a number of times, his "Shastrarth" with the learned Pandits was most note-worthy.

We reproduce below excerpts from Chapter XII of the book Benaras and the National Movement of Benaras and its *ghauts*-published by the "Kashi Tirath Sudhar Trust", in 1931, which mainly deals with Swamiji's activities during his sojourn there :

"In one sense he (Swami Dayananda Saraswati) is the most original among the Indian reformers, as he is a spontaneous product of the mind of India and owed nothing to the Western culture. He had studied his own national literature and history and was proud of his country's glorious past. By his own careful observation, deep thinking and researches he had come to the conclusion that in the Aryan Scheme of social polity in India, the evils of idolatory and present craft of hereditary castes and untouchability and of the spirit of exclusiveness and isolation were the unhealthy accretions of later ages. The status of the women also was immensely higher in the ancient Aryan civilization. His own Guru Swami Virjanand, therefore, entrusted to him the great task of removing from the Hindu mind the woeful ignorance about their real past and charged him to teach them the study of the proper kind of literature and belief in one God and in the sublime teaching of the Vedas. Dayananda with his strong and unbending will resolved to take up this noble work as the mission of his life and started a vigorous campaign by preaching and organising debates and by writing pamphlets and books giving a rational interpretation of the Vedas."

In 1869 he visited Benaras and took part in a historic debate which created great sensation and excitement in the strong-hold of the orthodoxy "Back to the Vedas" was the clear note that he sounded. He treated the Vedas as 'revealed' and as being the purest foundation of knowledge and truth. The movement started by him soon began to gather strength and support. It was an indigenous movement from within the Hindu Society revivalist in its character and yet uncompromising in its hostility to superstitious beliefs and the social evils of the time. It was because of its propaganda in favour

of the simpler but higher credo of the Vedas that it appealed strongly to the average man who had a deep reverence of his faith, who, while he had not received the light of new ideas through the channel of Western education who was still capable of recognising current social evils when once his attention was drawn to them. The movement ushered in by Dayananda bears the stamp of his strong and wonderful personality and strikes a distinctively Hindu note. A Hindu to the very core, he stood for Hindu civilisation and Hindu culture in India and refused to be guided by alien standards or dominated by foreign ideals. By introducing an element of nationalisation in Hindu religion and by ritualising it strong dose of self reliance and vigour, he gave a new base of life to Hinduism which was supposed to be a dying faith. He proclaimed Hinduism to be a world religion, whose gates were open to all and which need not be confined merely to the four corners of India. To carry on his great mission he established the Arya Samaj in 1875. The Samaj with its masculine energy has proved itself to be a great constructive force and in trying to consolidate Hinduism and to purge it from those weaknesses which have been eating into it like a canker. It stands for Indian self-respect and for true Indian nationality by vigorously defending Hinduism and Indian culture against any hostile attacks. The one great principle of Dayananda's virile teaching was to dispel ignorance and to diffuse knowledge and in pursuance of that noble ideal, Arya Samaj has been doing remarkable educational work and has been sending out into the world enlightened young staunch in their faith and devoted to their faith and devoted to their motherland. One such institution among several others throughout the country has also been established at Benaras."

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## Concepts of Space-Time and Relativity-II

*Dr. A. S. Chakravarty*

In the previous article we have discussed on the basic concepts of space-time and the special theory of relativity and came to the important conclusion that there is a striking similarity of the Vedic concepts in regard to relativity with those of modern physics. In the present article we would like to deal with some more basic ideas on which the principle of relativity is primarily based. Over and above these we would like to see the effect of gravity in relativity as a result of which our world view gets drastically modified. This is known as the general theory of relativity which was developed by Einstein in the year 1913, eight years after his discovery of the special theory of relativity.

The special theory of relativity provides a common framework for the description of the phenomena associated with moving bodies relative to that of light which is an electromagnetic radiation, the basic features of this framework being the relativity of space and time and their synthesis into four-dimensional space-time. It has been mentioned repeatedly that the relativistic phenomena are not observable in everyday life because the speeds required to make them noticeable are those approaching the speed of light (1,86,000 miles per second). At the slow speeds that we encounter in the microscopic world, these effects are virtually undetectable. If they were

we would have discovered that an automobile running on the street is shorter than it is at rest, will have more weight than it does at rest and also its clock would have run slower than it does at rest. In fact a red hot object would have weighed much more than when it was cold (because energy has mass and heat is energy).

The entire theory of relativity rests on two crucial points : (1) Constancy of the speed of light (1,86,000 miles per second always in any frame of reference) and (2) Finite magnitude of the speed of light. Besides these in Einstein's time, there were uncertainty, both physical and philosophical, about what it means to be stationary or in motion. Towards the end of the last century there was a conflict between the classical relativity (represented by Galilean transformations to be described shortly) and Maxwell's prediction of the speed of light, denoted by  $c$ . Einstein's point of departure for the special theory of relativity came from a conflict between the above two well-established concepts. Galilean relativity principle was almost three hundred years old at the end of the last century, and it stated that any physical theory is, in fact, a theory of relativity if it accepts the difficulty of detecting absolute rest or absolute motion. Any relativistic theory assumes that the only kind of motion that we can ever determine is motion relative to some fixed point of reference. Galileo's relativity principle says, in addition, that the laws of mechanics are equally valid in all frames of reference that move uniformly relative to each other. This principle assumes that somewhere in the universe there is an 'inertial' frame of reference in which the laws of mechanics are completely valid and in which experiment and theory agree perfectly. All other frames of reference moving uniformly, relative to an inertial frame of reference, are also inertial frames of reference. Since the laws of mechanics are equally valid in all inertial frames of reference, this means that there is no way that we can distinguish between one inertial frame of reference and another by performing mechanical experiments in them. Frames of reference moving uniformly, relative to each other, can be taken as coordinate systems that move with a constant speed and direction. Our frame of reference is the earth which is revolving round the sun at a fantastic speed. It should be remembered that this speed is not the same at all positions on the elliptic orbit in which the earth rotates round the sun.

Provided all the coordinates move uniformly rotative to one another, we can translate the motion perceived in one frame of reference into another. The transformation laws of classical mechanics are built out of common sense. Even though we cannot determine whether a frame of reference is absolutely at rest or not, we can transform the velocities and positions from one frame of reference to another, provided that the frames of reference are moving uniformly, relative to each other. Laws of classical mechanics are equally valid or not valid in all such frames of reference because no one has yet found a coordinate system in which the laws of mechanics are strictly valid. Due to rotation of the earth, the laws of mechanics are not strictly valid for a coordinate system rigidly attached to earth. The earth is not an inertial frame of reference. If an inertial frame of reference could be found then the classical laws of mechanics would have been perfectly valid in a coordinate system fixed in it. In the absence of such an inertial frame which could not be found, the laws of classical mechanics appear exactly like a huge multistoried built on sands.

Perhaps the more disturbing fact is that the speed of light appears to disregard the transformation laws of classical mechanics. The speed of light just happens to be the most non-sensical thing ever discovered because it never appears to change. The problem seems to be that no matter what are the circumstances of measurement, no matter what is the motion of the observer, the speed of light always measures 1, 86,000 miles per second in vacuum. But according to Galilean transformation laws, this can't be. Let us explain this apparent paradox. If both the source of light and an observer are at rest, the speed of photons (quanta of electromagnetic radiation) emitted from it will measure the same to the observer as the speed of photons emitted from it when he is rushing towards the source of light. This does not really make any sense. Since it is impossible to make an observer run towards the source of light or away from it, at a speed comparable to that of light, it seems to be really not possible to verify the above statement. It is really meaningless to try to get a support of the above statement by doing an experiment where the motion of the observer is *insignificant* compared to that of light.

absolute rest and (2) the problem of the constancy of the speed of light. Albert Michelson and Edward Morley tried to settle these questions once for all in the year 1887 by performing a crucial experiment. In fact they were trying to find out whether ether existed or not. During that time people used to think that the entire universe lies in and is permeated by an invisible tasteless, odourless substance that possesses no property at all but has to exist so that light waves can have something to propagate in. For light to travel as waves, according to the wave theory of light, something has to be waving. That something was ether. The ether was thought to be in everything and everywhere. We live and perform our experiments in a sea of ether. To the ether, the hardest substance is as porous as a sponge to water. Although we move in ether, ether does not move. It is absolutely stationary.

Although the primary reason for the existence of ether was to give light something to propagate through, its existence could solve the problem of locating the original inertial coordinate system in which the laws of mechanics would be completely valid. Though the results of Michelson-Morley experiment gave a verdict of death to the theory of ether, the idea of something very similar to the concept of ether has come up very recently. Quantum field theory resurrects a new kind of ether, e. g., particles are excited states of the featureless ground state of the field (the vacuum state). The vacuum state is so featureless and of such high symmetry that we cannot assign a velocity to it experimentally. The negative result of this experiment was explained by the experimenters themselves by saying that perhaps the earth carried a layer of ether with it as it moved through the ether sea, just as it carries its atmosphere with it as it travels through space and, therefore, close to the surface of the earth, the earth breeze cannot be detected.

An outrageous explanation was put forward by an Irishman named George Francis Fitz Gerald in 1892. He reasoned that perhaps the pressure of the ether wind compresses matter just as an elastic object moving through water becomes shortened in the direction that it is travelling. If this were true, then the arm of the interferometer (with which Michelson and Morley performed the experiment) pointing into the ether wind would be somewhat shorter than the arm that is not pointing into it. Therefore, a reduction in the

velocity of light traveling into the ether wind and back might not be detected because the distance that the light travels also is reduced. In fact, if the amount by which the interferometer arm pointing into the ether wind is shortened just corresponds to the amount by which the velocity of light traveling up that arm and back is reduced, then both beams of light in the experiment will reach the measuring device at exactly the same time. It is impossible to disprove this hypothesis. One year later a Dutch physicist Hendrik Antoon Lorentz expressed this hypothesis in rigorous mathematical terms. Lorentz's mathematical formulations of the Fitz Gerald-Lorentz contraction became known as the Lorentz transformations.

From the above discussions it seems tempting to say that Michelson-Morley experiment did not prove the non-existence of ether and this is all the more reasonable to suppose since the ether concept has staged a comeback in the recent quantum field theory. The other assumption, i. e., the constancy of the velocity of light can also not be proved with any definiteness since it is hard to make an observer move at a speed comparable to that of light. Actually Galilean transformation does hold good and to see it working one needs to have both the observer and the source move with comparable speeds.

Anyway the puzzle of the constancy of the velocity of light became the principle of the constancy of the velocity of light and this principle is the foundation stone of the special theory of relativity of Einstein. This principle assumes that whenever we make a measurement of the velocity of light, regardless of whether we are at rest or in motion relative to the light source, we should get the same result. We have already discussed from the view of classical mechanics that the principle of the constancy of the velocity of light makes no sense at all.

The second foundation stone of the special theory of relativity is the principle of relativity. Einstein borrowed the Galilean principle of relativity, after rejecting the idea of absolute rest and including all the laws of physics. In particular he included the laws governing electromagnetic radiation, which were unknown in Galileo's time.

In the general theory of relativity, the framework of the special theory is extended to include gravity. The effect of gravitational

attraction is to make space-time curved. This, again, is extremely hard to imagine. We can easily imagine a two-dimensional curved surface, such as the surface of an egg, because we can see such curved surfaces lying in three-dimensional space. The meaning of the word curvature for two-dimensional curved surfaces is thus clear but when it comes to three-dimensional space-let alone four-dimensional space-time-our imagination abandons us. Since we cannot look at the three-dimensional space 'from outside', we cannot imagine how it can be bent in some direction.

Leaving aside the complicated details of the general theory of relativity it is interesting to realize some of the outcomes of this theory. In our terrestrial environment, the effects of gravity on space and time are so small that they are insignificant but in astrophysics, which deals with extremely massive bodies, like planets, stars and galaxies, the curvature of space-time is an important phenomenon. All observations have so far confirmed Einstein's theory and thus force us to believe that space-time is indeed curved. The most extreme effects of the curvature of space-time become apparent during the gravitational collapse of a massive star. According to current ideas in astrophysics, every star reaches a stage in its evolution where it collapses due to the mutual gravitational attraction of its particles. Since this attraction increases rapidly as the distance between the particles decreases, the collapse accelerates and if the star is massive enough, no known process can prevent the collapse from going on indefinitely.

As the star collapses and becomes more and more dense, the force of gravity on its surface becomes stronger and stronger, and consequently the space-time around it becomes more and more curved. Because of the increasing force of gravity on the star's surface - not even light can escape from its surface. At this stage, we say that an 'event horizon' forms around the star, because no signal can get away from it to communicate any event to the outside world. We are not able to see such a star, because its light can never reach us and for this reason it is called a 'black hole'. The existence of black holes were predicted as early as 1916 and they have recently received attention because some recently discovered phenomena might indicate the existence of a black hole.

Black holes exhibit the effects of relativity in a most spectacular

way and are the most mysterious and fascinating objects. The strong curvature of space-time around them prevents not only their light from reaching us but has an equal striking effect on time. If a clock is attached to a black hole, no clock signals would reach us anymore since time slows down in a collapsing star and it stops altogether when it becomes a black hole. Thus, it follows that the complete collapse of the star takes an infinite time. The star itself, however, experiences nothing peculiar when it collapses. Time continues to flow normally and the collapse is completed after a finite length of time when the star has contracted to a point of infinite density. So how long does the collapse really take, finite or infinite time? In the world of relativity, such question does not make any sense. The lifetime of an event is relative and depends on the relative motion of the observer.

In the general theory of relativity, space and time are integrated together to give rise to the new concept of space-time and all measurements are relative depending on the state of motion of the observer. The whole structure of space-time is inextricably linked to the distribution of matter. Space is curved to different degrees and time flows at different rates in different parts of the universe. Thus we come to the conclusion that our notion of a three-dimensional Euclidean space and of the linearity of time are true in our ordinary experience of the physical world. This has to be abandoned when we transcend this ordinary experience.

The Vedic sages also talked about this extraordinary experience in higher states of consciousness and they affirmed that these states involve a radically different experience of space and time. By transcendental meditation they not only went beyond the ordinary three-dimensional space but also transcended the ordinary awareness of time. They indeed experienced an infinite timeless and yet dynamic and ever-changing present. Buddhist literature one finds a revealing passage quoted below :

'In this spiritual world there are no time divisions such as the past, present and future; for they have contracted themselves into a single moment of the present where life quivers in its true sense... The past and the future are both rolled up in this present moment

of illumination, and this present moment is not something standing still with all its contents, for it ceaselessly moves on.'

The Vedic seers emphasized that thought must take place in the matrix of time but that vision can transcend it. Vision is linked up with a higher dimensional space and therefore timeless. The concept of relativistic space-time is a similar timeless space of essentially a higher dimension. All events are not causal. Interactions between elementary particles can be interpreted in term of cause and effect only when the space-time diagrams are read in a definite direction. When they are considered as four-dimensional patterns without any definite direction of time attached to them, there is no 'before' and no 'after' and thus no causation. In the words of Swami Vivekananda in *Jnana Yoga* (p. 109) :

'Time, space and causation are like the glass through which the Absolute is seen..... In the Absolute there is neither time, space, nor causation'.

The Vedic spiritual traditions suggest various yogic paths for transcending beyond the ordinary concepts of space and time. These paths can free us from the causal relationships and hence from the bondage of '*Karma*'. In essence the Vedic philosophy is a true liberation from the concepts of space and time. The same may be said of relativistic physics.

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## **Evaluation in Ancient Indian System of Education**

*Dr. H. G. Singh*

The process of learning and education is as old as humanity. The progress of any country depends upon the development of education and whatever hopes, aspirations and longings that country may dream of for future, these can be realised only if good education in the widest sense is made available to the younger generation. While so many old cultures of the world extinguished in the long past the vedic culture still survives and its educational system must have been one of the many contributory factors. India had a rich tradition of educational progress dating back to the eras when many of the so called modern advanced countries were still passing through ignorance of the dark ages and when denizens of these countries were still sprouting from the very roots. The ancient Indian system of education can still contribute some solid lessons in regard to the duties that every section of humanity needs in cultivating the proper atmosphere, courses, methods of teaching and evaluation too.

### **Brief historical perspective :**

Sketching the historical development of education in ancient India the writers like Dr. A. S. Altekar, Dr. Veda Mittra etc. have divided it in the following four periods :

- (1) The first period, from pre-historic times to 1000 B. C. i. e., the Vedic age.
- (2) The second period from 1000 B. C. to 200 B. C. i. e., the age of Upanishads, Sutras & Epics.
- (3) The third period extended from 200 B. C. to 500 A. D. i. e., the age of Dharama Shastras.
- (4) The fourth period extends from 500 A. D. to 1200 A. D. i. e., the age of Puranas.

L. Lakshmanswami Mudaliar has divided the period in two phases of Aryan and Buddhist ages. Whatever the temporal division may be followed for the convenience of description the fact is that there is unity and continuity of tradition relating to education from early Vedic period to pre-Mohamedan period. Minor changes in the educational set up occurred due to specific needs of different times but the basic pattern remained the same.

### Basic Concepts of Ancient Education :

Starting with the Vedic times the Atharva Veda at 11/5/3 says :

आचार्य उपनयमानो ब्रह्मचारिणं कृणुतेगर्भमन्तः ।  
तं रात्रीस्तिस्त उदटे वर्भति तं जातं दष्टुभिसंयन्ति देवाः ॥

"It means at the time of admission ceremony (*Upanayan Samskar*) Acharya (teacher) adopts the student in his womb like a mother and keeping him for three nights he gives him the second birth at the time of education completion ceremony (*Samavartan Samskar*), when even the Devtas come to have the auspicious glance of the new *Snatak*." This is the reason why in Indian culture the educated learned persons are usually called *Dwija* (second born). Here the three nights mean the three stages of education viz., elementary, intermediate and higher, through the dark ignorance of which the Acharya (teacher) guides the Shishya and brings him to complete light of learning. This fact points towards the very close, knowledge feeding, protective and over all careful contact of the teacher with the students. Thus produced, the graduate (*Snatak*) was so highly learned and honourable that even the Devtas i. e., persons of upper strata used to come to have his *Darshan*. Such was the ideal

responsibility of the teacher. But how such teaching was done the Taitriya Upanishad says :

ऋतं च स्वाध्यायप्रवचने च । सत्यं च स्वाध्याय प्रवचने च । तपश्च स्वाध्यायप्रवचने च । दमश्च स्वाध्याय प्रवचने च । शमश्च स्वाध्यायप्रवचने च । अग्निहोत्रं च स्वाध्यायप्रवचने च अतिथेश्च स्वाध्यायप्रवचने च । मानुषं च स्वाध्यायप्रवचने च । प्रजा च स्वाध्यायप्रवचने च । प्रजश्य स्वाध्यायप्रवचने च । प्रजातिश्च स्वाध्यायप्रवचने च ।

"Study and teach realistically. Study and teach with good conduct. Study and teach all Shastras doing penance (*Tapa*) and hard labour. Control senses and keep them away from distractions and learn and teach keeping the desires and mind free from evils. Study and teach about fire and electricity. Study and teach while serving the guests. Study and teach while doing Agnihotras, (Yajna and Prayers). Study and teach following all human behaviours i.e., observing duties and laws of the land. Study and teach preserving *Virya* i.e., maintaining *Brahmacharya* (celibacy)."

Thus the student was kept free from all kinds of impurities and pollutions, away from country persons, selfish citizens, disturbances of home, hazards of city life, and engrossed in studies and character building. Like a coin there were two inseparable sides of education viz., the aquisition of knowledge and the development of good conduct. The Acharya had to watch and train the *Acharan* (conduct) of the *Brahmachari* i.e., one who is practising the sacred learning in behaviour. Knowledge without practical learning in life had no place in ancient education.

#### Types of Institutions :—

In the beginning there used to be individual teachers called *Rishis*, *Acharyas* and *Gurus* who run their *Ashrams*, *Rishikulas* and *Gurukulas* far in jungles where a few students used to live for years to carry out their pursuit of learning on the pattern described above. In due course there started alongside, some big centres of learning such as Taxila (near modern Rawalpindi). But with the start of Buddhism there arose monasteries where a large number of students used to live

and their education was solely in the hands of Monks, who differed from Vedic pattern. Nalanda was their famous seat of learning. The education was free and there were separate centres of learning for boys and girls. Usually the session started on *Shravan Poornima*. The teaching and study hours were morning afternoon and early night. The courses of study were generally framed and differed to cater the timely needs of the society.

The elementary education was compulsory, the intermediate was obligatory and the higher was optional allotted after strict educational and vocational guidance by the teacher. The teacher of higher vocational learning never imparted knowledge to the person not having aptitude for that trade. (Ref. Mahabharatamed by Haridas Siddhantavagis, Sabha Parva Canto v/5/4 Page 30; Badrayan Vedant Sutra trans. by Rai Bahadur Sirish Chandra Vasu Page 387; Aryadeva Satasastra trans. by Guiseppe Tucci P. 2 and Dharamshastra ed. by Manmath Nath Datta Vol. I pp. 330-331). Failing in one discipline, the student was asked to carry out another. The teachers preferred to live-and die with the high art and learning of their trade rather than transfer it to the undeserving person. This tradition had been always kept strictly in view by ancient Indian teachers.

#### **Ancient by Evaluation System :**

After discussing the necessary general features of ancient system of education in very brief we now come to the main problem of the day—the student testing or evaluation.

We have seen above that very close and 24 hours personal contact of the teacher and student was the main feature of the ancient education. The teacher at the lower standard was a symbol of father and guide and at the higher standard was a friend, philosopher and guide living together in the real sense. Due to this closeness the teacher was in thorough know of the student's knowledge as well as short comings both in theory and practice. Just imagine in the present context, if the sons of, for example, physics or history heads of departments are studying in their father's respective deptts. and also living with them at homes, then these heads would naturally know well the knowledge position of their sons and for them there would hardly be any need of fresh formal

evaluation. More close than this was the position of the ancient Acharya who used to evaluate the student almost daily in some form or the other. According to Dr. Mitra there was constant examination of the learner, and further lessons were given only when the former ones had been learnt and digested. The teachers used to suspend further lessons in the case of those who had forgotton some of the portion done earlier. Efficient students who did quick learning were not made to mark time but encouraged and instructed further. Thus intelligent and deligent students could finish their studies earlier. There was no class system so there were no annual formal examinations and mass promotions to the next class.

The basic pionts coming out of the above are : (1) that due to strict educational and vocational guidance only students with aptitude and striving for a particular discipline were given chance to study that branch. (2) That the teachers used to make constant objective evaluation and never allowed an undeserving person to be his student. (3) That in conduct and behaviour both the teacher and student were really faithfull to their jobs. There was no place for non-attendance, non-learning, non-cooperation, non-teaching and ultimately mass copying.

But in the present educational system these things are common because the above three back-bone factors are mostly missing. Due to lack of aptitude and striving the student does not attend the class and thus compelled he adopts short cuts and deceptive ways at the time of evaluation. His sole motive becomes somehow to get degree with higher percentage of marks and not to acquire the learning. Unless there is change in this motive all evaluation systems will fail. Comparing the modern teacher with that of Vedic times is also a great change of motive. For the Vedic teacher the soul motive was the search for true learning and imparting it to others sacredly. The values for the present teachers (barring a few) are multifarious. There is a long talk of weekly or monthly evaluation by the teacher concerned as practised in some advanced countries but under the circumstances prevailing it is doubtful whether the teacher would be able to do justice because he is overburdened with several pressures.

Lack of ideal and faithful *Acharan* (conduct) of both the teacher and student will invariably come in way of all educational functioning.

Apart from constant day to day evaluation by the teacher there used to be a very hard open public evaluation before the assembly of learned scholars at the time of education completion ceremony (*Samavartan Samskar*). The Acharya, after his hard testing and getting confident of his best brass product, used to offer the becoming *Snatak* (graduate) to the general assembly of all learned scholars to put all sorts of questions and the *Snatak* was to satisfy them, failing which he was asked to carry out the study again (Ref. Brahddaranyak upanishad. 3/3/1, 3/6/4 and 6/2/1-2). Here I am reminded of the same type of practice being followed in I. I. Ts. Whenever there is the Viva Voce of some Ph. D. candidate, the whole faculty members sit and put all sorts of related questions which the candidate is required to reply. Not only so even everybody without restriction is allowed to observe the whole process. It is not a closed door 2/3 men confidential Viva Voce. Thus we can say that the modern evaluation system as developed by the centres of most advanced learning I. I. Ts, was actually in practice in ancient Indian system of learning.

Lastly there used to be three kinds of *Snataks* (graduates) viz., *Vidya Snatak*, (who has achieved high proficiency in learning but not in the observance of *Vrat* (conduct), *Vrat Snatak* (who has achieved high proficiency in conduct and *Vrat* observance but not in theoretical knowledge) and the *Vidya Vrat Snatak* (who has achieved proficiency both in theoretical knowledge as well as in conduct). Thus the full *Snatak* was *Vidya Vrat Snatak* who had achieved whole personality perfection including *Annamaya Kosha*, *Pranmaya Kosha*, *Manomaya Kosha*, and *Vigyanmaya Kosha*.

In final conclusion we can say that the following plus points of ancient Indian system of education if followed in some modified form can really contribute to the modern system :

- I. Greatest possible personal contact between the teacher and student.
- II. Revolutionary change in motivation (from mere formal to real

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education) in both the teacher and student.

III. Sessional evaluation by the teacher concerned.

IV. Open assembly evaluation of higher scholars.

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## Vedic Mathematics

*S. A. Naimpally*

In these talks at Sandeepany West we propose to explain a few gems from the book VEDIC MATHEMATICS by Jagadguru Swami Sri Bharati Krsna Tirthaji Maharaja, Sankaracarya of the Govardhana Matha, Puri (Motilal Banarsidass, Varanasi, 1965). Jagadguruji was Born in Tinnivelly (Near Madras) in March 1884. He was named Venkataraman and was an exceptionally brilliant student who invariably won the first place in all the subjects throughout his student days. He had his schooling in the National College, Trichanapalli, Church Missionary Society College, Tinnevelli and Hindu College, Tinnevelli. At the age of sixteen he was awarded the title of "SARASWATI" by the Madras Sanskrit Association. In 1904 he passed with highest honours the M. A. examination of the American College of Sciences, Rochester, N. Y. from the Bombay centre. After graduation Venkataraman worked with Shri Gopal Krishna Gokhale and in 1908 was appointed the principle of the National College at Rajmahendri. In 1911 he left his job and devoted himself exclusively to spiritual pursuits under Sankaracarya of Sringeri. After eight years of deep study, he was initiated into the holy order.

In 1921 he was installed as the head of the Sharada Peetha which he left in 1925 to assume the headship of Sri Govardhan Math, Puri. Jagadguruji was a man of extraordinary talents and was well

versed not only in Vedanta but also in several secular fields including science and humanities. His special forte was Mathematics in which he rediscovered many short cuts and novel methods in *Stapathyaveda*-an upaveda of Atharva Veda containing information in engineering, architecture structural designs, etc. After a painstaking research lasting for eight years, Jagadguruji found therein sixteen sutras and thirteen subsutras which cover a vast ground, beginning with simple arithmetical computations and including Algebra, Geometry, Trigonometry, Analytical Geometry and Calculus. He wrote sixteen volumes on his discoveries but only one volume has survived. He lectured with grand success at universities in India (Nagpur, B. H. U. etc.), U. S. A. and U. K. He also gave T. V. demonstrations in U. S. A. He died on February 2; 1960 at Bombay.

In Mathematics, as it is generally taught nowadays in schools, different methods are adopted for different problems. For those who do not have a liking for Mathematics, this presents a bewildering maze of complicated calculations, resulting in a dislike for the subject. On the other hand, Jagadguruji shows how a simple *sūtra* can not only simplify calculations in a given problem but also the same *sūtra* can be used to solve different problems. At several places he gives modern proofs in support of the methods explained therein.

We begin with multiplication. The relevant *sutra* is

निखिलं नवतश्चरमं दशतः

i.e., "All from nine and the last from ten". Suppose we want to find  $99 \times 97$ , we take as base for calculation, that power of 10 which is nearest to the numbers viz.  $10^2 = 100$ . Put the numbers one below the other. Subtract each of them from the base; this amounts to subtracting the last digit from 10 and the others from 9. Put a dash - between them. Product will have two parts one on the left side and one on the right side. To get the left part, cross subtract ( $99-03$  or  $97-01=96$ ). Vertically multiply the deficits (01 and 03) to get the digit (03) on the right. The work is as follows :

$$\begin{array}{r}
 99 - 01 \\
 \times 97 - 03 \\
 \hline
 96 / 03
 \end{array}$$

The answer=9603.

Another example  $888 \times 998$ . Here we take as base  $10^3 = 1000$ .  
Work is as show below :

$$\begin{array}{r} 888 - 112 \\ \times 998 - 002 \\ \hline \end{array}$$

$$886 / 224$$

Answer 886224

Jagadguruji points out that the cross subtraction process  $99-01$   
or  $888-112$   $97-03$

$\begin{array}{r} \times \\ 998-002 \end{array}$  is the genesis of the multiplication sign  $\times$ .

The algebraic proof of the above method is based on the formula  
 $(x-a)(x-b) = x(x-a-b) + ab$ .

If the product on the right side is more than the number of the digits on the right, then we carry over as in  $88 \times 88$  :

$$\begin{array}{r} 88 - 12 \\ \times 88 - 12 \\ \hline \end{array}$$

76/1 44 Answer is 7744

If the numbers to be multiplied are more than some power of 10, then we modify our method by cross-adding instead of cross-subtracting. Suppose we want  $111 \times 109$  :

$$\begin{array}{r} 111+11 \\ \times 109+09 \\ \hline \end{array}$$

120/99 Answer 12099

Here  $120 = 111 + 09 = 109 + 11$ . Note that each answer is automatically checked. The algebraic formula which is at the basis of the above is  $(x+a)(x+b) = x(x+a+b) + ab$

If one number is above and another is below a power of 10, then the digit on the right side will be negative and needs to be subtracted

from the digit on the left side, e. g.  $102 \times 98$  :  $102 + 02$

$$98 - 02$$

$$\underline{100 / 04}$$
 Answer 99/96

Note that to get the final answer, we again use the निखिलं sutra.

If the numbers are not near a power of 10, we use a suitable base which is a multiple of 10. Suppose we want to find  $41 \times 43$ . We

take the base  $40 = 10 \times 4$ .

$$\begin{array}{r} 41 + 1 \\ \times 43 + 3 \\ \hline \end{array}$$

$$\begin{array}{r} 44/3 \\ \times 4 \\ \hline \end{array}$$

$$176/3 \quad \text{Answer 1763.}$$

Here we use a sub-sutra

ग्रानुस्पेन

Which means "proportionately".

A corollary naturally arising out of the निखिलं sutra is

यावदूनं तावदानीकृत्य वर्गच योजयेत

which means "whatever the extent of its deficiency, lessen it still further to that very extent; and also set up the square (of that deficiency)". To Square 97 we note that  $97 = 100 - 3$ . We further subtract 3 from 97 to get 94. Square of 3 is 9 and so  $97^2 = 94/09 = 9409$ . To find  $89^2$  we note that  $89 = 100 - 11$ . So  $89^2 = (89-11)/11^2 = 78/121 = 7921$ ; here we carry 1. Similarly,  $9984^2 = (10000-16)^2 = (9984-16)/16^2 = 9968/0256 = 99680256$ . The algebraic the formula is  $(a-b)^2 = a (a-2b) + b^2$ . Obvious modification is to be made is the number is greater than a power of 10.

The foregoing examples of multiplication consisted of numbers

which were slightly greater or less than some power of 10. A general formula for the multiplication of any two numbers is the sutra

ऊर्ध्वतिर्यग्भ्याम्

i.e., "vertically and crosswise". Suppose we want  $16 \times 11$ . We write :

$$\begin{array}{r} 16 \\ \times 11 \\ \hline \end{array}$$

$$\begin{array}{r} 1 : 1 + 6 : 6 \\ \hline \end{array} \quad \text{Answer 176}$$

Product of 1 with 1 is on the left side. Then the sum of the two cross-products  $1 \times 1$  and  $6 \times 1$  is in the middle. Finally product  $6 \times 1$  is on the right side. The algebraic formula at the basis of this is  $(ax+b)(cx+d) = acx^2 + (ad+bc)x + bd$ .

If the products have more than one digit, then carrying over is necessary and the whole work can be neatly arranged in two lines irrespective of the number of digits in the multiplicands. We give two examples :

$$\begin{array}{r} 37 \\ \times 42 \\ \hline 1 \ 2 \ 4 \ 4 \\ \quad \quad \quad | \quad | \\ \quad \quad \quad 3 \quad 1 \\ \hline 1 \ 5 \ 5 \ 4 \end{array}$$

Product 3 and 4 is 12. The sum of cross products  $3 \times 2 + 4 \times 7 = 34$  is written 3 below 2 and 4 to the right of 2. Finally the product  $7 \times 2 = 14$  is written 1 below 4 and 4 to the right of 4. All that remains is to add.

$$\begin{array}{r} 582 \\ \times 231 \\ \hline 1 \ 0 \ 1 \ 3 \ 4 \ 2 \\ \quad \quad \quad | \quad | \quad | \quad | \\ \quad \quad \quad 3 \ 3 \ 1 \ 0 \\ \hline 1 \ 3 \ 4 \ 4 \ 4 \ 2 \end{array}$$

Product of 5 and 2 is 10 which is written below the line. Next we write  $5 \times 3 + 2 \times 8 = 31$  with 3 below 0 and 1 to the right of 0. Then  $5 \times 1 + 2 \times 2 + 8 \times 3 = 33$  is written 3 below 1 and 3 to right of 1. The cross product  $8 \times 1 + 3 \times 2 = 24$  is again written in the slanting way. Finally the product  $2 \times 2 = 02$  is written. Then we add to get the answer 134442. The method is based on the algebraic formula  $(ax^2 + bx + c)(dx^2 + ex + f) = adx^4 + (ae + bd)x^3 + (af + cd + be)x^2 + (bf + ce)x + cf$ .

Now we explain the division by the निखिल sutra which was used earlier for multiplication. Suppose we want to divide 12345 by 888. The work is shown below.

$$\begin{array}{r}
 888 ) 12345 \\
 112 ) 12 \\
 \hline
 12 \\
 12 \\
 \hline
 345 \\
 336 \\
 \hline
 9
 \end{array}
 \qquad
 \begin{array}{r}
 12345 \\
 \hline
 13/801
 \end{array}$$

Answer : quotient 13 and remainder 801.

We use निखिल sutra to get 112 below 888 (Subtract last digit from 10 and the rest from 9). The first digit of the dividend is 1, we multiply 112 by 1 and shift it by one place. Next we add the two vertical digits of the second column viz. 1 and 2 = 3 and multiply 112 by 3 to get 336 and write this below 112 but after shifting it by one place. Now we have reached the 'end' and we merely add to get the result'. Note that we have only used multiplication and addition to perform this division.

$$\begin{array}{r}
 \text{Divide 11001 by 88} \\
 88 ) 11001 \\
 12 ) 12 \\
 2/4 \\
 /48 \\
 \hline
 124/89 = 125/01 \\
 \text{So } \frac{11001}{88} = 125 \frac{01}{88}
 \end{array}$$

Thus occasionally we have to use one more step.

We now explain a method for finding H. C. F. (Highest Common Factor). Generally in schools two methods are taught (i) Factorise the two expressions (ii) Method of continuous division. The vedic method is based on the sutra

लोपनस्थापनाभ्याम्

i. e., alternate destruction of the highest and lowest powers." Suppose we need the H. C. F. of  $4X^3 + 13X^2 + 19X + 4$  and  $2X^3 + 5X^2 + 5X - 4$ . We first get rid of the constant term by adding the two expressions :

$$4X^3 + 13X^2 + 19X + 4$$

$$\begin{array}{r} -(4X^3 + 10X^2 + 10X - 8) \\ \hline 3X^2 + 9X + 12 \\ + 3(X^2 + 3X + 4) \end{array}$$

$$4X^3 + 13X^2 + 19X + 4$$

$$\begin{array}{r} +(2X^3 + 5X^2 + 5X - 4) \\ \hline 6X^3 + 18X^2 + 24X \\ + 61(X^2 + 3X + 4) \end{array}$$

So the H. C. F. is  $X^2 + 3X + 4$ .

This method is based on the observation that H. C. F. of two expressions P Q is also the H. C. F. of  $P \pm Q$ ,  $2P \pm Q$ ,  $P \pm 2Q$ ,  $MP \pm NQ$  (if M and N have no common factors).

We continue this review by an example of partial fractions.

$$\frac{1}{X^3 - X^2 - X - 1} = \frac{A}{X-1} + \frac{B}{(X-1)^2} + \frac{C}{X+1}$$

Clearing fractions we get

$$1 = A(X^2 - 1) + B(X+1) + C(X+1)^2 \quad \dots \quad \dots \quad (1)$$

Putting  $X = 1$ , we get  $B = \frac{1}{2}$

Differentiating (1) we get

$$0 = 2AX + B + 2C(X-1) \quad \dots \quad \dots \quad \dots \quad (2)$$

Putting  $X = 1$  we get,  $2A + B = 0$ ,  $A = 1/4$

Differentiating (2) we get

$$0 = 2A + 2C, \text{ so } C = -A = 1/4$$

Generally (1) is solved by giving three suitable values to x; the method of differentiating is quite novel.

We next take up the question of the conversion of vulgar fractions into their equivalent decimal form. The relevant sutra is

एकाधिकेन पूर्वे

i.e., "By one more than the previous one". First we take up a fraction whose denominator ends in 9. The last digit of the recurring decimal will be 1 ; the product of the last digit of the denominator and the last digit of the decimal is always 9. If the fraction is  $1/29$  then we take  $2+1=3$  as our multiplier as per the sutra "one more than the previous one". Starting with 1, we go on multiplying by 3 and carring the numbers as usual. When we arrive at  $29-1=28$  (denominator-numerator we stop and write the remaining numbers are the results of subtracting the numbers already obtained from 9. Thus we have

$$\begin{array}{r} 96551724137931 \\ 111 \ 2 \ 1 \ 122 \end{array}$$

The next number is  $3 \times 9 + 1 = 28 = 29 - 1$ , so we stop here and subtract each of the above numbers from 9 and get :

$$03448275862068$$

The answer for  $1/29$  is

$$0.0344827586206896551724137931.$$

If the number does not end in 9, we multiply it suitable to get the last number 3. Thus  $1/13=3/39$ . In this case the last digit in the decimal is 3 and the multiplier is  $3+1=4$ . We stop when we reach  $39-3=36$ . Thus

$$\begin{array}{r} 923 \\ 1 \end{array}$$

So the next three numbers are 076. Thus  $1/13=0.076923$ .

The sutra "one more than the previous one" can be used to square the number that ends in 5. We multiply the number before 5 a number which is one more than itself and write it before 25. Thus

$$115^2 = (11 \times 12)/25 = 132/25 = 13225$$

$$315^2 = (31 \times 32)/25 = 992/25 = 99225.$$

This result is a consequence of the algebraic identity  $(10x + 5) = 100(x) (X + 1) + 25$ .

The above rule can be applied to multiply two numbers whose last digits together total 10 and whose previous parts are equal. Thus

$$114 \times 116 = 11 \times 12/4 \times 6 = 132/24 = 13224.$$

Further it can be expanded to include

$$884 \times 816 = 8 \times 9/84 \times 16 = 720/1344 = 721344.$$

A related subsutra is

एकन्युनेन पूर्वण

i. e., "One less than the previous one" and can be used to multiply numbers by a number consisting of 9's. Thus  $9767812 \times 9999999 = (9767812-1)/0232188 = 97678110232188$

Here we have used निखिलं sutra to get the right side. It can be easily proved by this sutra.

These are only a few samples from the book written by Jagadguruji.

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## Divine message for the performance of Havan Yagya (Agnihotra)

D. D. Sharma

It has been ordained in the Vedas that all house-holders, regardless of caste and creed should perform Havan-Yajna in their houses daily, without fail. The great prophets and philosophers have also laid great stress on its performance. To what extent man/woman adds impurities to the atmosphere daily, by defecating, exhaling and smoking etc. thereby contaminating the air and polluting water, to that extent, he/she is committing a sort of sin. In atonement for this he/she should contribute so much or even more by means of Yajna for the purification of air, water, vegetation and plants in order to purify the environment.

In the Gita, Lord Krishna, has drawn special attention of the house-holders to do the *Dev Yajna* (Havan Yajna) every day (Gita Adhayai III Slokas 10, 11, 12). There is no exaggeration in saying that it is a panacea for many ills. It is an antedote against many contagious diseases. During *Ram Rajya*, it is said that performing Havan-Yajna was the pride of every house holder and in whose, house it was not performed, people would take it to this extent that some mishap might have occurred in that house.

On this subject, some controversies are held from time to time.

Some persons are of the view that odorous articles such as saffron, musk, camphor, scented flowers and scent in the house can serve the same purpose as they also remove pollution of the atmosphere. In fact, the things, referred to above, do not have the disintegrating capacity to rid the house of its impure air and replace it by the fresh pure air. It is fire alone which possesses that power and totally removes the impurities of the air and reduces them to their constituent parts which getting lighter, are expelled from the house and replaced by fresh air from outside.

While some persons hold the opinion that it is not a wiseman's act to waste clarified butter, incense and wood into the fire. As a matter of fact, such persons seem to possess no knowledge about the physical science. Speaking of Chemistry, an eminent doctor of U.S.A. (Dr. Draper) says, "It has disposed of the idea of the destruction and creation of the matter. The science accepts without any hesitation the doctrine of imperishability of substance for though the aspect of a thing may change through decomposition and recombination in which its constituent parts are concerned, every item continues to exist and may be recovered by suitable process, though the entire thing may have seemingly disappeared." An eminent scholar and educationist of U.S.A. Mr. Andro Jackson Davis in his famous book "Harmonical Man" has categorically stated under the caption "Science of pouring water on earth" that burning of fire is very advantageous to invite rain which view is identical with our doctrine in respect of the performance of Havan (*Agnihotra*). As a matter of fact, the products which rise up in the atmosphere as a result of burning of ghee, incense and wood considerably cause the purification of environment and thus bring about large returns for the human beings as compared to the usefulness of individual constituents.

In the Yajur Veda, the following hymns corroborate the above view and lay a great emphasis on its performance.

ओ३३३ । मध्वा यज्ञं नक्षसे प्रीणानो ।

नराशंसा अग्ने सुकृद्वेवः सविता विश्वारः ॥ यजुर्वेद 27/13

People who offer oblations in the sacred fire with aromatic articles etc, undoubtedly, purify the air and rain water and the rain water when pours on the earth has its own medicinal value. It

increases productivity of food-stuff, flowers, fruits, medicinal herbs etc. and purifies them and thus gives benefaction to lacs of inanimate and animate beings. God' in turn, blesses such persons with supreme happiness

ओ३म् । जन्यत्यै त्वा सं यौमीदमग्नेरिदमग्नीषोमयोरिषे

त्वा घर्मोसि विश्वायुरुस्त्रथा उरु प्रथस्वोरु ते

यज्ञपतिः प्रथतामग्निष्टे त्वचं मा हि सीदेवस्त्वा

सविता श्रपयतु वर्षिष्ठेऽधिनाके ॥

यजुर्वेद 1/22

It has been ordained by the Almighty Father through the medium of the Vedas to perform Havan Yajna with requisite nutrients, and curative, sweet and aromatic articles which promote the avenues of wealth, food and long life. It is further ordered that this beneficial, pious and noble Karma should not be abandoned, under any circumstance. Without Its performance air, rain-water, food-stuff and medicinal herbs cannot be purified and without their purification, no one can attain happiness because of various pollutions, namely, (1), Smoke pollution, (2) Water pollution, (3) Food pollution, (4) Noise pollution and (5) Air pollution, polluting and defiling the atmosphere resulting in the birth of many diseases.

Dr. Y.S. Fung of the University of Hong Kong particularly stressed the need for ensuring Pollution-free atmosphere by using electrically operated vehicles instead of those driven by petrol and diesal. Dr. Fung spoke at an international symposium on Electroanalytical Chemistry and Electro-chemical Technology at Punjab University, when, besides Dr. Fung, eminent scientists from the U.S.A. Canada and Egypt had also participated.

This evidently shows that scientists of the world are fully aware of the fact that the smoke-pollution destroys the purity of the atmosphere and adds defilement and impurities to it.

Now Air Pollution has raised its head. It is threatening the National monuments. It has been appealed to the Indian Union Govt. to take adequate steps to safeguard the *monuments*. The attention of the Indian Council of Historical Research has been drawn to put an end to the pollutions.

Such being the state of affairs, all types of pollutions are increasing day by day and the only remedy lies in the introduction of Havan Yagya in every hearth and home in order to make the atmosphere free from pollutions.

As inculcated in the Vedas, the celebration of Havan-Yajna destroys all impurities and pollution in the atmosphere and thus gives benefaction to lacs of persons and its non-performance brings diseases, pains and troubles. This is the commandment of the Lord Gracious and his orders should not be violated. That is why our Indian Philosophers speak highly about the importance and indispensability of Havan-Yajna.

So it is the paramount duty of every person to provide maximum happiness and comforts to the people through Havan-Yajna. By spending a nominal amount of money when millions of people can be benefitted by its performance, then why this Karma should be abandoned. It must be done with unfailing regularity.

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## **Life and works of Swami Dayananda Saraswati :**

*Pahlad Ramsurrun*

"I offer my homage of veneration to Swami Dayananda, the great path maker in modern India, who through bewildering tangles of creeds and practices—the dense undergrowth of the degenerate days of our country-cleared a straight path that was to lead the Hindus to a single and rational life of devotion to God and service for man. With a clear-sighted vision of truth and courage of determination he preached and worked for our self-respect and vigorous awakening of mind that could strive for a harmonious adjustment with the progressive spirit of the modern age and at the same time keep in perfect touch with that glorious past of India when it revealed its personality in freedom, of thought and action, in an unclouded radiance of spiritual realisation." Rabindranath Tagore.

In the bygone ages, there was a general recognition of existing evils and abuses in the Indian Society and Religion. The Vedas were no longer regarded as divine truth, and the law of life given by God to human being. The existence of Vedic philosophy and Vedic literature were unknown to scholars and layman alike. The names of the Great Emperor Asoka and the venerable Buddha had fallen into oblivion.

But during the second half of the nineteenth century, a strong

wave of reforming activities was initiated, first by Raja Rammohun Roy, the founder of Brahmo Samaj, and secondly, by Maharishi Dayananda Saraswati, the founder of the Arya Samaj. However, the followers of Brahmo Samaj, afterwards were lured by western thoughts and ideals, while Swami Dayananda and his followers stuck to India's past heritage, and they took inspiration and derived their basic principles from her Vedic scriptures.

### Birth and early life

Dayananda, as he writes in his autobiography, that was published in the 'Theosophist', was born in a family of Northern Brahmins in the town belonging to the Royalty of Morvi in Kathiawar in 1824. He was "taught to worshipping the uncouth of clay representing Siva known as the *Parthivalinga*."

In his early days, the boy who was called Moolshankar, studied Sanskrit grammar and learnt the Vedas by heart. Besides, he accompanied his father in his visits to the shrines and temples of Shiva. Shiva was the most divine of all the Gods to his father. Young Dayananda lived comfortably with his father, who was a banker and revenue collector, until their comfortable relations were strained by an incident.

He was keeping vigil as part of the ceremony on invitation in the temple of Siva, when doubts suddenly assailed him. "I feel it impossible", he told his father, "to reconcile the idea of an omnipotent living God, with this idol, which allows the mice to run upon its body, and thus suffers the image to be polluted on the slightest provocation."

The death of his sister at the age of 14, followed by that of one of his affectionate uncles created in him "a conviction that there was nothing stable, nothing worth living for in this world."

After witnessing these troubling incidents, Dayananda left the paternal hearth, just to avoid his marriage at the tender age of 21.

He was caught by his father's search party men, but he escaped, and after this, like the Buddha, he wandered about India as a mendicant ascetic in quest of knowledge and truth.

At Baroda, in the Chetan nath (a temple) he held several discourses with Brahmananda, and a number of sanyasis on the Vedanta philosophy. There he learnt clearly, "I am Brahma, the Jiva (soul) and Brahma being one."

Afterwards, he went on the banks of Narbada river, and became the disciple of Paramananda Paramhansa. After studying the Vedanta, he became anxious to be a sanyasi at the tender age of twenty-four. He was consecrated with difficulty. After consecration he was given the name of Swami Dayananda Saraswati.

For fifteen years, Dayananda wandered from place to place inquiring about scholars of fame, men of wisdom, and ascetics of great religious merit. Whenever he met one, he stopped, sat at his feet and studied philosophy and vedic scriptures. It was in the course of these wanderings that he acquired the theory and practice of yoga.

However, his thirst for knowledge was not yet quenched, for during his wanderings, he met numerous scholars and sadhus, but he did not meet a single one who attained his ideal Guru. "He could not accept the blind followers of authority or slaves of traditions, nor did he care for a life of mere renunciation or just meditation. Encircled by ignorance, prejudice superstition, misery and tyranny, he did not desire a life of soulless bliss and peace. He was a passionate lover of liberty. In his wanderings through that beautiful and noble land of his-land of loftiest thoughts the purest ethics and the noble traditions-he found everything chaotic. Even the repositories of the sacred lore of the Aryas, the representatives of the authors of the Upanishads and the Darshanas, the descendants of Manu and Yajnyavalka, were steeped in ignorance and superstition. (Rai).

### An Ideal Guru

In 1960, Swami Dayananda came to Mathura and there met Swami Virjananda Saraswati, his spiritual teacher, who was as if waiting for a man of Destiny. This implacable man was a *sanyasi*, blind from infancy, and from the age of eleven quite alone in the world, a learned man, a terrible man, who had outgrown his

education. He despised image-worship, superstition and the pettiness of current Hindu life, and the traditional system of teaching.

Swami Dayananda had been studying for more than thirty years by now, and he required just a finishing touch from the hand of a master spirit. Hence for two and a half years, he put himself under his tutorship. Swami Virjananda was a man of hot temper and sometimes treated Dayananda harshly, until one day the master spirit informed him that he had nothing more to teach.

But before separating from this indomitable man, who extracted from him a promise that he (Dayananda) would wage an unremitting warfare against falsehood and social evils, annihilate the aceretions that had crept into the Hindu faith, and reestablish the pristine vedic belief, disseminate the truth, and establish the right method of education that was in vague in pre-Buddha times.

### Herculean Task

Dayananda immediately began to preach in Northern India. His profound scholarship attracted hundreds of his countrymen to his discourses. He was so successful in his early years that in five years, Northern India was completely changed. But during these five years, his life was attempted four or five times-sometimes by poison. Once a fanatic threw a cobra at his face in the name of siva, but Dayananda caught it and crushed it. It was impossible to get the better of him, for he possessed an unrivalled knowledge of Sanskrit and the Vedas, while the burning vehemence of his words brought his adversaries to naught. (Rolland).

Overwhelmed by his heroic vehemence that brought his adversaries to naught, the orthodox Brahmins appealed him to come to Varanasi in 1869. Dayananda went there fearlessly and argued for hours and hours before three hundred pandits assembled there. He proved that the vedanta as practised was diametrically opposed to the earliest Vedas, and he claimed, he was going back to the true world, the pure law of two thousand years earlier. After this homeric contest he grew in fame throughout india.

From Benaras, Swami Dayananda went to Calcutta, where Rama-

Rama-krishna met him in 1873. He also made acquaintance with Maharishi Debendranath Tagore and Kesheb Chandra Sen, both leaders of the Brahmo Samaj. He discoursed with them extensively on religious philosophies, but at last broke with them, because he could not give up his profound faith in the infallibility of the Vedas and the doctrine of transmigration. However, he accepted the suggestion of Kesheb Chandra Sen, who advised him to deliver his lectures in Hindi, the language of the majority of the people in India. This suggestion proved a blessing to Swami Dayananda who later wrote his Magnum Opus *Satyartha Prakash* in this popular language.

### The first Arya Samaj

He went to Bombay afterwards and shortly laid the foundation of the Arya Samaj on 10th April, 1875. The Arya Samaj was founded on the line of Brahmo Samaj, but with a better structure of organisation, that proceeded to take deep root in the social life of the Indian people, whether in India or abroad. This dynamic association claimed to associate its members with the pure Aryans of Ancient India, viz. *Aryavarta*.

By a strange concidence another reforming movement, the Theosophical society was founded in 1875 in the south of India by Mme. Blavatsky and Colonel Olcott. Swami Dayananda concluded an alliance with them, from 1879-81. But later, he refused to make common cause with them, because he rejected the claim of spiritual domination over India by the west.

Dayananda was horrified at meeting with meat-eating Brahmins, still more at reading some of their sacred books, the Tantras which sanction every kind of immorality. As he grew older, he rejected nearly all the Hindu sacred books as insipid, except the four Vedas and some of the Upnishadas and Vedic scriptures.

### Literary works

Besides lecturing, Swami Dayananda devoted some time to render his speeches into books. Before his death, he had completed a translation in Hindi of one-half of the Vedas. The principal points of his teachings are embodied in the Prefactory Exposition of the Rig-Veda and others. His 'Satyartha Prakash' is one of the most important books of the Arya Samaj.

Swami Dayananda was poisoned by an assassin and he passed away at the age of 59 at Ajmer on October 30, 1883. Those who witnessed him at his death-bed were unanimous that he was at perfect calmness at the time of death.

However, on his death, he had left many disciples, all eager to continue to propagate the ideas of their master. Among them, some were Lala Lajpat Rai, Pandit Guru Datta, Munshi Ram and Pandit Ramdev.

### Educational Programmes

In the last quarter of the eighteenth century, the Arya Samaj was firmly established in Northern India. At Lahore, its followers had opened the Dayananda Anglo-Vedic School in 1886, to counteract the westernisation of the education policies of British India.

In 1902, another faction, known as the vegetarian section of the Arya Samaj, opened the Gurukula at Kangri, which became the bulwarks of Vedic Education in India. In the last quarter of the nineteenth century, and in the first quarter of the twentieth century, these Educational Institutions produced many eminent men, who contributed immensely in diffusing Swami Dayananda's messages in India and some to the distant countries alike. Ever since its inception, the Arya Samaj has been opening and running a host of schools, primary as well as secondary for boys and girls throughout India and in those countries where Indian Immigrants had settled.

### Reforming Spirit

The Arya Samaj openly revolted against untouchability, repudiated caste system based on heredity, militated for female education and the remarriage of widows. The Samajists believed in the emancipation of women, and so they condemned their seclusion at home. Like the Brahmo Samaj, it banned the *Sattee* system, burning of the women on her husband's pyre. It also started the *Suddhi* movement, that is the conversion and reconversion of the already proselytised Hindus and the non-Hindus alike.

The Arya Samaj has been undertaking philanthropic activities ever since its foundation. Opening of Orphanages, Infirmarys,

Workshops for boys and girls, homes for the widows, have become its main activities. It also conducts social services at the time of public calamities, such as epidemics, earthquakes, floods and famine etc.

### National Consciousness

Swami Dayananda Saraswati who was a flower of aryan Culture purified the Hindu society with his Vedic theism. He rejected foreign ideals altogether. He spoke for the first time about *Swaraj* and *Swadesh*, which was reiterated by Dadabhai Naoroji, Subash Chandra Bose - and Mahatma Gandhi respectively. Swami Dayananda wrote *Satyartha Prakash* in Hindi and the Arya Samaj adopted it as a medium of instruction, thus giving a national elan to Hindi in British India. Several prominent Arya Samaj leaders like Bhai Parmanand, Lala Lajpat Rai, Lala Munshi Ram, and a host of others contributed tremendously in the first stirrings of Indian Nationalism, at a time when the National Congress had not received the services of Pandit Jawahar Lal Nehru, Sardar Patel, Subash Chandra Bose, and Mahatma Gandhi. Hence, Swami Dayananda was the forunner of Mahatma Gandhi as a true National leader.

### Tribute to Swami Dayananda

Shri Aurobindo pays a rich tribute to Swami Dayananda - "At the head of the Indian Renaissance, one stands cut by himself with the peculiar and solitary distinctness, one unique in his type, as he is unique in his work.

He brought back an old Aryan element into the national character. He was "a man with God in his soul, vision in his eyes and power in his hands to show out of life as image according to his vision." His intense faith in the welfare of the fellow Hindus, his belief in the regeneration of India and the Hindus into another golden era achievements, his organisational legacy throughout educational institution, and the samaj, all these make him one of the foremost leader who shaped modern India.

### world Organisation

The Arya Samaj had a humble beginning a century ago, but now it has grown into a powerful world organisation with its seat at Delhi

the International Aryan League. Professor Gilbert Murray has equaled it with that of National Congress. However, the National Congress has practically no link with the emigrated Indians, as it was the case in the early years of this century, when important resolutions were passed at its general assemblies and immediate steps taken to solve the problems of Indians living abroad. Here it is necessary to point out that an Ex-Indian Prime Minister had even advised the emigrated Indians to integrate in the country of adoption.

The Arya Samaj, on the other hand, has established its branches in Fiji, Trinidad, Surinam, Mauritius, Eastern and Southern African countries, and a host of others where Indians have migrated in great numbers. Referring to the contribution of the Arya Samaj in bettering the life of human being, C. F. Andrew has said - "I have met with the Arya Samaj in every part of the world doing noble work for humanity. One of the greatest happiness which I have had in recent years has been to hear that the flourishing branch of the Arya Samaj at Nairobi in East Africa has not only established a flourishing school for boys and girls and a women's institution and a young men's club and other things but that it has also opened a school for the instruction of the African Natives. This was something new in Africa and I congratulate the Arya Samaj upon it."

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## Research Facilities Provided at Social Science Documentation Centre

Indian Council of Social Science Research, New Delhi

*S. P. Agarwal*

1. The Social Science Documentation Centre was set up in 1970 by Indian Council of Social Science Research. The ICSSR is an autonomous organization established in 1969 by the Government of India. Its objectives are to sponsor and promote research in social science and facilitate its utilization, which it does by awarding grants for research, and disseminating knowledge concerning the social sciences.
2. Like any special set up, the SSDC has had to adapt to the organisation it serves and ICSSR's unique position made SSDC task a peculiar challenge which it has tried to meet with the help of the following programmes and activities :—

- a) Building up a collection of reference materials ;
- b) Collecting (i) unpublished doctoral theses approved by Indian Universities, and (ii) research reports of the projects undertaken by ICSSR and other Social Science Research Institutions assisted by ICSSR ;

- c) Establishing duplicating, reprographic and microfilming units ;
- d) Striving for bibliographic control over social science materials ;
- e) Provided select bibliographies on request ;
- f) Awarding study grants to scholars for working at libraries of their interest.

### 3. Library

3.01 Working Hours : The library remains open through out the year except three national holidays (26th January, 15th August and 2nd October). The reading room is open from 8.00 A.M. to 8.00 P.M., (Monday through Friday) and 09.30 A.M. to 05.30 P.M. (Saturday and Sundays and gazetted holidays). The reference unit is open from 09.10 A.M. to 05.30 P.M. only. These hours may, however, vary during, rush/lean periods. All other units of the SSDC/ILRC work on a five-day-week basis (Monday to Friday from 09.30 A.M. to 05.30 P.M. And close-Saturday, Sunday and other gazetted holidays).

### 3.02 Collection

- (i) The Centre has a collection of back files of about 90,000 of social science periodicals. Current issues of most of the Indian periodicals are regularly received. In addition, indexing and abstracting social science periodicals such as Social Science Citation Index, Social Science Index, Sociological Abstracts, Psychological Abstracts, etc. are also available for consultation.
- (ii) The Library has a good collection of basic reference works in social sciences including bibliographies, indexes, abstracts etc. It has also a large collection of books on research methodology in social sciences, social indicators and on status of women.

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- (iii) The library keeps all ICSSR priced/non-priced publications including those for which the Council has provided publication grants. This collection of the Council is further augmented by the several abstracting journals of the Council such as, ICSSR Abstracts in Psychology, Sociology, Geography, Economics, Political Science, Public Administration, Indian Dissertation Abstracts and Research Abstracts Quarterly.
- (iv) Of special significance to Ph. D. students and other researchers in social sciences is the library's collection of unpublished Ph. D. theses and Research Project reports in social sciences. Efforts are made to obtain a copy of every unpublished doctoral theses in Social Science accepted by Indian Universities and also foreign unpublished theses on India. So far about 2000 Ph. D. theses and 1000 research project reports have been collected.
- (v) The following publications including journals are available on microfilm/microfiche in the library : (i) Annals of Indian Administration; (ii) Anthropological Society of Bombay Journal; (iii) Bombay Geographical Society Journal; (iv) Economic Working Papers (UK); (v) Gujarat Research Society Journal; (vi) Indian Linguistics; (vii) Psychological Abstracts; (viii) Social Action; (ix) Sharma (R. A.)-A Bibliography of Mughal India, 1526-1707; and (x) Thurston, (E) and Ramachari (K) -Caste and Tribes of Scuthern India. 7 vols; (xi) Ph. D. theses and research reports.

#### 4. Services :

The SSDC provides the following services to patrons in order to ensure access to and optimum use of published and unpublished material and aquipment.

**4.01 Inter-Library Loan :** Through inter-library loan, the SSDC/ ILRC has access to library material not available at 35, Ferozshah Road. Books and Photo-duplicated periodical articles may be requested through interlibrary loan at the reference desk. This service is usually restricted to ICSSR officers/staff and visiting scholars under study grant scheme. However, material owned by Libraries in Delhi can be

requested by other bonafide scholars who make use of the library. Normally, the facility is not open to outstation scholars. For additional information including specifics on cost, reference desk or inter-library loan desk may be contacted.

**4.02 Reprographic Service :** It provides single or multiple copies of articles/text from documents, subject to the provisions of the copyright Act, and the possibility of making a photocopy without damaging the Library's original, to officers, staff members of the ICSSR and other scholars/institution, to be used for research purposes only. These services are available on week days only. The rates at present are 60 paise per exposure for the first copy and 15 paise for subsequent copies. In addition to this, services in cyclostyl-ing/rotating/stencil cutting etc. are also provided on payment. For information about scheduling, Reprographic Services Unit (Tel. 381571) may be contacted.

**4.03 Bibliographies on Demand :** SSDC provides short bibliographies on a specific subject on demand. There is a nominal charge of Rs. 5/- for 100 references or a part thereof. This service of providing bibliographies tailored to the needs of the research scholars has proved very popular.

**4.04 Reference Services :** Reference queries in the field of social science are entertained on telephone in person and through correspondence. Efforts are made to help scholars/institutions in tracing details of publications, verifying references and locating documents. Information about the document (s) required, full details of the source of citation of the reference and replies, if any, from other sources already tapped, may be provided for prompt service.

**4.05 Referral Services :** In the event of lack of or insufficient material at the library, an information seeker is directed to other sources, institutional or individual, where his needs, can be adequately met.

**4.06 Consultancy Services :** Advice and guidance for proper

development of documentation activity of research organisation in social sciences is provided. Six Indian institutions and one international organisation, namely office of the Regional Adviser in social science, in Asia and the Pacific, Bangkok availed this service during 1978-82.

### 5. Major Activities/Projects

**Activities :** In addition to the above services, SSDC is engaged in the following activities :

**5.01 Exchange :** Exchange of ICSSR publication has been an important activity which has widened the network of SSDC services. The SSDC has accordingly, developed comprehensive exchange arrangements with several institutions in India and abroad. At present, more than one thousand agencies are on exchange list covering about 1900 periodicals.

**5.02 International Collaboration :** (i) SSDC acts as an Indian correspondent for international bibliographies in Social Sciences. It provides lists of Indian books on Economics, Political Science and sociology to International Committee for Social Science Documentation, Paris for their respective volumes of bibliographies. (ii) It provides data for International Bulletin of bibliography on Education (BIBE). Bibliographical details of 1105 Indian books published from 1979-81 have already been provided. (iii) Information about research institutions, social scientists and information centre in India was also collected on behalf of Unesco for its data base during 1982.

**5.03 Inter-Library Resources Centre :** ILRC was set up in collaboration with Jawaharlal Nehru University in 1975 inviting local libraries to deposit their non-current, infrequently used but important-for-research, serials (i. e., Govt. reports, journals, newspapers, etc.) with this centre at 35 Ferozshah Road, 38 libraries in Delhi have so far deposited their periodicals/serials at the Centre. Recently about 55,000 volumes have been shifted to the space acquired in Jawahar Lal Nehru University Library, New Mehrauli Road, New Delhi.

## 6. Projects

A modest beginning was made with two broad categories of programmes, (1) Projects undertaken by the Council directly or in collaboration with selected institutions and (2) Projects assisted by the Council under its grant-in-aid scheme. A brief description of projects in both categories is given below :

**6.01 Union List of Social Science Periodicals :** Four volumes of the Union lists relating to periodicals currently available in Andhra Pradesh, Bombay, Delhi and Karnataka libraries were brought out in 1971-72. The Delhi list was updated in 1978 and subsequently revised in 1982. It records the availability of 5174 periodical titles in 91 libraries in Delhi during 1982.

**6.02 Union Catalogue of Social Science Serials :** The compilation of the Union Catalogue was the first major project undertaken on April 1, 1970 and formally completed on March 31, 1976. 32 volumes giving location of about 31, 125 serials in 550 libraries in the 17 states and two union territories with a separate volume on National Library Calcutta have been published. The Union Catalogue provides a tool to locate a recognised volume of social science periodicals/ serial if it is available in one or the other participating library. It also helps theses libraries to share their serial resources with one another for the benefit of their clientele. The Union catalogue, by its very nature requires revision from time to time to provide information about the current status of serials in our libraries. In some cases, serials may be weeded out by certain libraries. Libraries in general will have large holdings in the years to come than they have now. Unique holdings of some titles may also be discovered in presently lesser known libraries. The revision of the union catalogue is not only necessary but imperative if the time of social scientists is to be saved.

It is therefore, being considered to take up this on a regular basis and make it a core activity and continuing programme of the SSDC.

**6.03 Union Catalogue of Newspapers in Delhi Libraries :** As a supporting activity, after the compilation of Union Catalogues of serials excluding Newspapers, and based on demands, a preliminary edition of Union Catalogue of Newspapers reflecting in Delhi Libraries as on September 15, 1978 was brought out in memo form and distributed to local libraries for reference. It is being updated and the information is intended to be maintained on cards.

**6.04 Directory of Social Science Research Institutions and Directory of Professional Organisations in India :** Similarly, SSDC has updated the two directories originally published in 1971 and the information is available on cards for reference.

**6.05 Mahatma Gandhi Bibliography :** The first volume in the series 'Mohandas Karamchand Gandhi : A bibliography' devoted to monographs in English was released on October 27, 1974. This has been followed by volumes covering monographs in Hindi, Sanskrit and Urdu. The manuscript of Bengali fascicule is also ready to be released for printing. The remaining volumes are at various stages of compilation.

**6.06 Retrospective Cumulative Index of Indian Social Science Periodicals :** With the union catalogue project behind it, the SSDC planned to prepare a retrospective cumulative index of Indian Social Science Periodicals right from their respective first volume. The Retrospective Index Project was started from April 1, 1976 SSDC identified 240 periodicals for the project, and decided 1970 as the cut-off year. So far work relating to indexing of journals in Education, Psychology, Anthropology and Sociology has been completed. When the project is completed by mid-80, it will offer bibliographical control of periodical literature published over the past hundred years or so of potential utility to social scientists.

The index is planned to be maintained initially on cards which can be consulted by scholars over while the work is in

progress. It may be printed serially or computerized later on.

The initial experience of bringing out a volume of 'Indian Education Index' under this series has been greatly appreciated, which is reflected, in the demand for such work. This is, therefore, planned to be a long term continuing service under which a service of volumes are proposed to be brought out. On completion, the Retrospective Cumulative Index will have the following advantages.

- (i) The index will provide reasonable bibliographic control of periodical literature published in this country during approximately the last 130 years.
- (ii) The Union Catalogue volumes will provide locations in the country of needed volumes of any periodical for quick and easy access.
- (iii) Inter-Library Resources Centre will try to provide access to these volumes or supply copies of required articles at reasonable cost.

**6.07 Area Studies Bibliographies :** Started during 1979, the project on Area Studies Bibliographies aimed at bringing together all Social Science material of research value pertaining to the different states and union territories. Under this project, it is envisaged to bring out series of bibliographies which will cover material in social science available in any form and language exclusively related to the area concerned.

Under the supervision of a project Director in each State the compilation work is in progress in the following regions :

1. Andhra Pradesh, 2. Assam and others N. E. States of India, 3. Bihar, 4. Delhi, 5. Goa, Daman and Diu, 6. Gujarat, 7. Haryana and Himachal Pradesh, 8. Jammu and Kashmir, 9. Karnataka, 10. Kerala, 11. Madhya Pradesh, 12. Maharashtra 13. Punjab, 14. Rajasthan, 15. Tamil Nadu and 16. Uttar Pradesh.

## RESEARCH FACILITIES PROVIDED AT....

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About 2,500 titles in regional languages and about 2,000 titles in English language have so far been received on the various states and union territories.

**6.08 Language Bibliographies :** The project is wider in scope and seeks to cover research materials in all disciplines in social science in Indian Regional languages. The compilation work of bibliographies in Gujarati, Hindi and Kannada is in progress. The bibliographical data of about 3,600 publications is in hand.

**6.09 ICSSR Assisted Projects :** The Second category of programme assisted by the ICSSR with a grant-in-aid relates to compilation of indexes and bibliographies. This includes :

1. Index of Articles on Agricultural Economics;
2. Asian Social Science Bibliography;
3. Documentation on Asia;
4. A Directory of Behavioural Science Research in India;
5. Doctorates in Social Sciences;
6. Marathi Periodicals Index;
7. Kannada Periodicals Index;
8. Hindi Periodicals Index; and
9. Children's Periodicals Index.

**6.10** In addition to the above projects, the ICSSR has also sanctioned grant-in-aid for the following : (1) Annotated bibliography of journals in Education Psychology and Sociology; 2. Bibliography on Foreign Research on Indian Political System; 3. Bibliography of South Asian Linguistics; 4. Children's Literature since Independence : A Bibliographical Study of its social impact; 5. Press Index; 7. Information Requirements and Suggestions for Developing Library and Information Services for Social Scientists in India; 8. Preliminary Survey (Pilot Study) of Social Science Material in Hindi Leading to Encyclopedia of Social Sciences;

9. Socio-Economic Implication of Pauranic Legends : A Chronological Bibliographical Survey; 10. Studies in Communal Behaviour with special reference to Hindu-Muslim Tension; 11. ICSSR has also provided a grant-in-aid of Rs. 1,70,000 to Indian Council of World Affairs towards the maintenance of the Library during 1980/81.

6.11 Another way ICSSR has promoted publication of good reference work is by bulk purchase of published copies. In this category are included (1) Index India ; (2) Indian Behavioural Sciences Abstracts ; (3) Indian Press Index ; (4) A guide to Reference Material on India ; (5) Theses on the Indian sub-Continent (1877-1971) ; (6) Indian Political Movement (1919-71) ; (7) Civil Disobedience and Indian Tradition ; (8) Hindi Sandarbh ; and (9) Index to Calcutta Review : 1844-1920.

## 7. Future Programme of the SSDC

1. Establishment of a Microfilming Unit.
2. Updating of Union Catalogue of Social Science Serials/Periodicals.
3. A national information grid has also been on the planning board for sometime. The system is expected to link centres of excellence (in social sciences) of the country and make expeditious service to the seeker of information a *sine qua non* of coordinated cooperation among the constituents.

The Vedic Path, Vol. XLVI, No. 2, September 1983  
Qua. Jour. : Vedic, Indo. & Sci. Res.

## The Ramayana in South-East Asia :

Dr. Upendra Thakur

The study of the famous Rama saga in different countries of South-East Asia took a new line of development among the people of those countries incorporating in its body a number of indigenous folktales and legends, making it many a distinct versions different from the basic story of Rama as depicted in the original *Ramayana* of Valmiki. In the range and completeness of permeation of Sanskrit influence, in its richness and persistence, and in its becoming a permanent and integral part of the life of the people to this day in South-East Asia it is really unparalleled. Besides other features, it is the all pervasive influence over the entire area of the two Sanskrit epics-the *Ramayana* and the *Mahabharata*-and particularly of the *Ramayana* that is most remarkable, the *Ramayana* sculptures in Angkor and Prambanan; versions of the *Ramayana* with different but allied local names in all the counties; temples dedicated to Valmiki in Trakien in Campa and scenes of beautiful dance-dramas and shadow plays from the *Ramayana* all over South-East Asia-all these unmistakably point to the stark reality that the entire civilisation in that part of the world was born out of the epic of Valmiki which we propose to discuss in the following pages.

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1. Quoted by V. Raghvan, "Sanskrit in South and East Asian Literature", in *Hindutva*, Vol. VI, No. 8, 1975, p. 22.

Narrating the extra-ordinary sway of the *Ramayana* on the people of those countries a scholar has pointed out that "from one end to the other people continue to weep at the misfortunes of Rama and Sita". Concluding his survey of Indianism and its expansion of Hindu influence in the field of religion law, literature, agriculture, industry and kinship was so deep rooted in the Philippines that the Spaniard found it hard to convert these, "idolators" when they appeared on the political scene of the Philippines after the exit of the Muslims. These influences came to these islands not directly from India but from Indonesia during the Hindu-Javanese period of Srivijaya empire. The most important symbol of Sanskrit and Hindu contact is the national emblem of the Philippines—the *Vina* of Sarasvati, the goddess of learning, called 'Kacchapi'. It has been rightly remarked by J. Gonda that "Sanskrit language was known and studied by Javanese and other Indonesian intellectuals. Many inscriptions are written in good and almost flawless Sanskrit, and the numerous technical and, more or less literary works' written, translated or condensed, show that India's sacred language and literature were highly cultivated". According to R. Winstedt, "from the cradle to the grave the Malay is surrounded by survivals of Indian culture" and the same is true of the people of all other countries of those areas.

The archaeologists may or may not believe in the historicity of the Rama-story or the *Ramayana*, but the fact remains that (of the two great epics the *Ramayana* is unquestionably one of the greatest literary works of the world which has inspired and swayed millions of people throughout India and Asia as well as parts of Europe because of its great intrinsic moral value and spiritual appeal. That the *Ramayana*, apart from being a great literary creation, is also a repository of a great historical and cultural saga is universally accepted; that it has helped build up the moral characters of the millions of people since the days of its composition can not be disputed and that it still exercises a tremendous impact on the life of the people in India and outside is testified to by the two International seminars on the *Ramayana* held recently at Djakarta (Indonesia) and New Delhi respectively, which focussed attention on the researches being

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1. For details, see Chap.-I.
2. Quoted V. Raghavan, op. cit., 23
3. Ibid., p.-23.

conducted on the *Ramayana* in different languages, not only in India but in most of the countries of Asia, as well as a few countries of Europe and America. And, for the first time, the people all over the world realised, of course, through these seminars, that the *Ramayana* forms a short of a National Epic for so many nations in their own languages—not only in Sanskrit and the ancient languages of India, but in all the various medieval and modern Indian languages as well as languages outside India like Indonesian in its various forms, Thai, Lao, and other related languages, Cham, Khmer or Cambodian, Mon or Talaing, Burmese, Simhalese, Chinese in its various forms, Korean, Japanese, Mongolian, Tibetan, Old Khotanese etc", where though the basic story of Rama as given in the Sanskrit *Ramayana* (of Valmiki) has been substantially retained, we come across a series of variations which are responsible for the birth of new versions and recensions (in most of these languages) giving new forms and situations not found in the original Sanskrit text. It may be noted here that within India itself, there are other versions or recensions, besides that of Valmiki, which give new topics and new situations in the story that are not found in Valmiki. In other words it may be said that, besides, Valmiki's version, there were other forms of the *Ramayana* story prevalent in India itself furnishing the legend in different forms. "The relationship between these various versions within India itself and also in the *Ramayana* story as current in the various non-Indian languages becomes a subject of study of highest importance in comparative Literature". This also suggests that "each ethnic community remodelled it according to its current religious thought, its social structure and its natural environment. Each culled from the Indian masterpiece, specially from the Sanskrit version of Valmiki, the main episodes and characters, recast them by developing some relevant features or discarding some others deemed unsuitable".<sup>2</sup> new characters were created and more intricate episodes incorporated and passed on to neighbouring countries. It is therefore not surprising to find different versions of the *Ramayana* in one country bearing the mark of the contemporary religious and intellectual traits".<sup>1</sup> It may not be out of place to mention here that after the preliminary work of the Dutch and French scholars, the Rama-story in Indonesia and Indo-China attracted the notice of some scholars in India who have now taken up the study of the Rama story as presented by the Indonesian and Indo-Chinese traditions, and the importance of this comparative study is now becoming clear to us.

1. S. K. Chatterji, Foreword in S. Sahai, *The Ramayana in Laos*,
2. *Ibid.*, p ix. CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Valmiki was great, but his epic is even greater. If the *Mahabharata* emphasises the practical aspects of life, the *Ramayana* preaches the highest ideals of it. Even now to millions of men, women and children in India and throughout the greater part of Asia, the *Ramayana* is not a mere tale. It has more truth and meaning than the events in one's own life. Just as plants grow under the influence of sun light the people of India and greater parts of Asia grow in mental strength and culture by absorbing the growing inspiration of the *Ramayana* which has been recognised by some as the criticism of the Hindu way of life, where ancient traditions and ideas, ideals and novelties are easily found. The best and the noblest Hindu traditions and ideals of the times during, before and after it was written, are worked out in the personalities of Rama, Sita, Laksmana, Hanumana, and others who exert dynamic impression on the mind, Rama, amongst them, was crowned with such ideal qualities that in the course of centuries he came to be regarded as God incarnate by many. His character was recognised by all to be the very embodiment of *Dharma*. Similarly, other characters of the epic have extremely influenced the Asian Society in general and that of India in particular. Infact, the *Ramayana* and the *Mahabharata* have remained as the eternal source of ethics and ancient culture. "The *Mahabharata* is a veritable ocean containing countless parts and gems. It is, with the *Ramayana* a living fountain of the ethics and culture of our motherland."<sup>1</sup> That unity is proved by nothing so much as the universal appeal of Rama's story to the major parts of the Asian continent and by the un-mistakable and profound influence exerted by it in conjunction with the *Mahabharata* and the *Puranas* on the daily life and outlook of the people of these countries. No other poem in the history of the world has woven itself into the mental texture of as many as forty countries as Valmiki's epic has done which is clear from a study of the various non-Indian versions of the *Ramayana* done for the first time in Hindi by Father Camille Bulcke in his celebrated work, the *Ramakatha* as well as some very good works on the indonesian *Ramayana* and the Thai *Ramakien* (*Rama-Kirthi*), besides a host of books on the different version of the *Ramayana* in various countries of Asia. But the Lao version of the *Ramayana*, though noticed by French scholars as early as 1932, was not properly studied and this missing link in the chain of Asian versions of the *Ramayana* has of late been ably restored through the

1 *Ibid.*, p. ix.

publication of the Rama story in Lao, the *Phra Lak Phra Lam* or the *Phra Lam Sadok* in two volumes.

## III

In Prof. V. Raghavan's valuable book, *The Ramayana in Greater India*, published in 1975, is so far the most remarkable work in this field which gives a detailed conspectus of how the Rama story entered in all the countries of Asia outside India, and its value has been enhanced by a number of useful plates as well as by a very comprehensive and quite helpful index. It has been rightly remarked by the Late Prof S. K. Chatterji that "for the present this work may be looked upon as quite a classic in English on the subject of the *Ramayana* outside India". In this celebrated work there is a section on the Rama story among the Laotian people containing a list of all previous works done on the subject. But for these references and Karna Ratnam's interesting paper on some of the versions of Lao Rama story as preserved in hitherto unpublished manuscripts found in Vientiane and other places in Laos, the Lao version of the *Ramayana* was more or less a sealed book to the world of letters. (S. Sahai's efforts have brought to light many intriguing facts of this story hitherto unknown.) It is interesting to note that the Lao *Ramayana* depicts Sita as the daughter of Ravana which, as rightly suggested by Prof. S. K. Chatterji, has its analogy with a certain late Indian version of the Rama story. Besides, we have references to brother-sister marriages in many of the confused stories given in this version, and in this way the Lao Rama-story is considerably different from other versions in matters of thematic and stylistic considerations. Moreover, the mural paintings of Vat Out-moung, a famous Buddhist monastery in Vientiane illustrating the episodes from the Lao version of the Rama-story are a remarkable feat. These paintings depict a related series of thirty-three episodes rendering it easy for scholars to explain some significant differences between the mural painting version and the literary versions current in Laos.<sup>2</sup>

The classical Lao verses follow the metrics of India prosody and the metre is regulated by the number of syllables and their quantity. Infact the true classical Lao poetry is formed of translations of Indian

1. C. Rajgopalachari, *Mahabharata*, p. 19.

poems and even the Lao folklore is the product of the Indian pantheon.<sup>3</sup> The Lao people sing of the charm and beauty of nature and of love and its attractions. Their dances, gestures and movement recall Indian origins, the themes of which are taken from Hindu and Buddhist stories such as the epics—the *Ramayana* and the *Mahabharata* the *Jatakas*, the historical and legendary episodes.<sup>4</sup> The *Molam* is an important genre of literature which “defects the marvels of paradise, the powers of Indra, the cruelty of Yama, the atrocities of hell; and on the other hand, the beauties of full moon, the enchantments of woods and seasons.”<sup>5</sup> Thus, the story of Rama *Ramaykatha*, the *Phra Lak-Phra Lam* or *The Phra Lam Sadok*, a Lao version of the story of Rama is as popular in Laos, Thailand and other countries of South-East Asia as it is in India. (In fact, “the abiding and fundamental human values and social ideas of the Rama legend have contributed to the central place it has come to occupy in the cultural life of the peoples of most South-East Asian Countries.) In each country while the central theme of the Rama legend has been maintained, the narration of the epic has evolved considerably in such a way as to reflect the environment, civilisation and culture of each country which has resulted in the emergence of classical masterpieces of literature.<sup>6</sup>

Besides literature, the classical Lao theatre having Indian origin was considerably developed in the sixteenth and seventeenth centuries. Their gestures and movements remind one of Indian choreography and the scenes represent in general the episodes of the *Ramayana*.<sup>7</sup>

India's ties with Malaysia are older than is generally recognised, and Malaysia felt the full impact of Brahmanic culture in all walks of its life. Its arts and craft, literature and folklore, script and language and theatre are “the living examples of the Brahmanical culture”.<sup>8</sup> In a few countries of the world, theatre is as popular a mass medium as in Malaysia and Indonesia.<sup>9</sup> The favourite themes for dance, drama, puppet-shows (*Wayang Orang*) and shadow-play (*Wayang*

1. S. Sahai (edited), *Phra Lak Phra Lam* or *Phra Lam Sadok* in 2 Volumes published in 1973..
2. S. Sahai, *The Ramayana in Laos*, pp.
3. Virachitha Keomanchanh, *India and Laos*, Chap.-VI.
4. *Ibid.* Chap.-VI.
5. Dawee Daweewarn. *Brahmansim in South-East Asia*, p. 257.

*Julit*) are taken from the Indian epics—the *Ramayana* and the *Mahabharata*<sup>1</sup>. The shadow-play version of the epics was always preferred to their written form but now only some literary works of this genre have survived. The oldest manuscript of the *Ramayana* (the—*Hikayat Seri Rama*) is based on a Tamil prototype<sup>2</sup>. Besides this, an unpublished manuscript of the *Malay Ramayana* is preserved in the Royal Asiatic Society Library, London. Another survival of the preislamic period are the Malay translations of the Javanese Cycle of Panji tales which has freely borrowed from the *Ramayana*, the *Mahabharata* and the folk-love of South-India. Infact, the *Ramayana* is so popular in Malaysia that the foliation in the old type of large bottle stands, pedestals etc. often carries figures from the *Ramayana*.<sup>3</sup> The Malay author of the *Sejarah Malay*, (or *Malay Annals*) knew, among other languages, words from sanskrit and Tamil and shows his familiarity with the *Ramayana*. The *Bhagavadgita* and the Cycle of Panji tales. The Kedah annals or the *Hikayat Marong Mahawangsa* or full of local folk-lore and myths and stories from the *Ramayana*.<sup>4</sup>

Malacca was a strong centre of Hindu Culture in the fifteenth century where the Tamil recension of the *Ramayana* was translated into Malay, and Indo-Javanese culture remained a strong force there even after the conversion of the rulers to Muslim faith. This was strengthened by the Tamil strain in the royal family particularly in one branch its (of the Bandaharas).

#### IV

The beginnings of the Brahmanical influence in indonesia are sprouted in mystery, when, in the early fifth centry A. D. the oldest historical sources begin to throw light on this problem, we find that

1. S. K. Chatterji, *op. cit.*, p. xiii.
2. For other details, see Upendra Thakur, "Elements of Hindu Culture in Laos" in *Proceedings, Seventh Conference of the International Association of Historians of Asia*, Bangkok, 1977, p. 77 BII.
3. Dawee Daweewarn, *op. cit.*, p. 275.
4. For details see R. O. Winstedt, *The Malay: A Cultural History*, p. 91ff.
5. Dawee Daweeworn, *op. cit.*, p. 276.

Sanskrit and Brahmanical religion had already found their way into the archipelago.<sup>3</sup> And, by the time of king Mulavarman, the Brahmaninfluence seems to have taken deep roots in Indonesia.<sup>4</sup>

From inscriptions it is clear beyond doubt that Central Java was in the 8th-9th centries the scene of a Hindu-Javanese culture which produced the Indo-Javanese Literature-a unique development in the field of literature nowher to be seen in South-East Asia which forms one of the most characteristic features of the Brahmanical culture in Indonesia. Its poetry follows rules of Sanskrit metre the oldest books were the Indo-Javanese versions of a Sanskrit cexicon of the type of *Amarakosa* and the great epic, the *Ramayana*. The old Javanese *Ramayana* is one of the best and most famous works of Indo-Javanese literature. It is infact not a translation of the Sanskrit epic, but an independent work. Its subject-matter agrees quite well with that of the Sanskrit *Ramayana* of Valmiki but it concludes with the re-union of Rama and Sita after the fire-ordeal of the latter and does not contain the story of her banishment and death.<sup>1</sup>

This beautiful poem, (old-Javanese *Ramayana*), at least for its greater part, is an adeptation from the Sanskrit *Bhāttikvyan*, which uses the *Ramayana* story to illustrate Sanskrit grammer, and partly from an unknown source. The popularity of this *Ramayana* which was also well-known in Campa of the seventh century-lies in "its beauty and the high degree of skill and proficiency of its poet who succeeded in using a variety of metres and in making his work an exemplary product of Kavya technique."<sup>2</sup>

In Bali we have a kind of "protective *stuti*" which is known as the *Kavaca*. Like Indian poems of the category, in the *Kavaca* a deity is invoked to enter each limb of the worshipper's body through his divine manifestations. The finest specimen of this literature in Bali is the *Ramakavaca* of 22 stangas in beautiful Sanskrit. The

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1. *Ibid.*, p. 276.
2. R O. Winstidt, op. cit., p. 91ff.
3. G. Coedes, *Les états bindouïses d'Indochine et d'Indonésie*; p.33 ff; Bernet Kemper, *Ancient Indonesian Art* p. 8 ff.
4. For more details see Dawee Daweewarn, *op. cit* pp. 263-64.

*Kavaca* proper covers only 1-8 verses and the rest of the poem praise Rama and Lakshmana and recommend their worship. "It is quite surprising to find that verses 15 C-17 D are nearly completely identical with two slokas from *Valmiki's Ramayana* (3-8-11, critical Ed. and a variant)".<sup>4</sup> The story of Rama has tremendously influenced the Balinese and Javanese literatures and even today Rama is one of the heroes of the famous local shadow-play known as wayang.<sup>1</sup>

Coming to Borneo, we should remember that the Hindu epics had been especially absorbed and imbibed by the Annamites and the Javanese. The versions that had been adapted and redacted from the various sources make interesting reading; and "not only they show the sense of belonging generally evinced in the heritage, but also follow the pattern guided by the local myths and predilections".<sup>2</sup> For instance, the Annamite version of Rama legend is entitled "The King of Demons",<sup>3</sup> and Rama and Sita received fanciful names while Dasaratha and Ravana were exactly synonymous to their Sanskrit names and are called 'the ten-chariots' and the 'ten-headed'.<sup>4</sup> The last redaction of the Rama legend in Campa from the Annamite sources is as late as the 18th century A. D. It is interesting to note here that in the Tibetan version of the Rama legend also we fail to connect any corresponding derivative source of the *Ramayana* in India, but the version generally appears to have followed the narration of the Rama story in the *Vanaparvan* of the *Mahabharata*.

Cambodia was the most Indianised state in the whole of South-East Asia which bore the deepest impress of Brahmanical religion, culture, language and art. Khmer literature, like Khmer writings is largely cast in an Indian mould, though modified with a distinctive native tradition. In the western sense of the term no Khmer theatre exists, but form of ballet or rhythmic pantomime based on classical subjects from Indian sources—especially the *Ramayana* (*Ramker*) and the *Mahabharata* are performed.<sup>5</sup>

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1. *Ibid.*, pp. 268-69.
2. W. F. Stutterheim, *Rama-Legenden and Rama-Reliefs in Indonesia* (For Javanese *Ramayana* Sculpture).
3. For details see, *Ibid.*
4. Dawee Daweewarn, op. cit., p. 285.

An inscription from Veal Kantal (6th Cent. A. D.) in Cambodia provided the earliest reference to the recitation of a *Purana* (the-*Brahmanda Purana*) along with the *Ramayana* and the *Mahabharata* in a temple.<sup>1</sup> The stele of prasat Barme (end of the 10th or the beginning of the 11th Century A. D.) contain reference to the recitation of the *Ramayana* and the *Mahabharata*.<sup>2</sup> Yet another inscription of Prasat Sankhan mentions the desirability of reciting the *Puranas*, the *Ramayana* and the *Mahabharata*.<sup>3</sup> Infact, the *Ramayana* was so popular in Cambodia that arrangements were made for the daily recitation of the *Ramayana* along with the *Mahabharata* and the *Puranas* and it was considered an act of great merit to present hand-written copies of these texts to the temples.<sup>4</sup>

That the two epics, the *Ramayana* and the *Mahabharata* were quite popular in Campa (modern Vietnam) can be seen from a number of allusions to the main characters and episodes described in these works. We have references to the glories of Rama and Krsna, to Rama, son of Dasaratha, to Yudhisthira, Duryodhana and Yuyutsu, to irrepressible valour of Dhananjaya, and to the son of Pandu.<sup>5</sup> The allusion to the epithet 'Ekaksapingala of Kuvera' is evidently also based on the *Uttaraka da* of the *Ramayana*.<sup>6</sup>

In early Siam (modern Thailand) Brahmanism and Buddhism, it appears, took parallel paths "without seriously colliding with each other until they obtained a happy coalition in the cross-road of Tantric Mahayanism".<sup>7</sup> As a result of this the Thais in general have a great respect for Puranic Brahmanism although "they are upbred by the strong veneer of orthodox Buddhism", i.e.<sup>8</sup>. Thereavada or Hinayana. In the place-names, dance, drama, language, literature and art and festivals and ceremonies of modern Thailand" a subtle and

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1. For details see W. F. Stutterheim, *Indian Influences in old Balinese Art*, p. 22 ff; C. Hooykaas, "Preliminary Remarks on Vaisnavism in Bavi Journal of the Oriental Institutd of Baroda, Vol. XIV, 1964-65 p. 326 ff.
2. Dawee Daweewarn, *op. cit.*; p. 291.
3. BEFEO, Vol. V, p. 168.
4. *Ibid.*
5. Dawee Daweewarn, *op. cit.*, p. 199.

subterranean flow of Brahmanism may be easily detected just beneath. The upper most layer is of Thai Buddhism<sup>10</sup>. And, all of them are chiefly inspired by the Brahmanical mythology and the *Ramayana* (Thai : *Ramakirti* or *Ramakien*).

Though the Siamese *Ramayana* (*Ramakien*) was written for performance, it is not divided into acts and scenes as modelled upon the classical Indian or Greek types. It is one long story without division, accompanied throughout by stage-directions. The long story is composed roughly of three parts :

- 1) An introductory part which deals with the origins of the three races that inhabited the world of the time, adopted for the drama namely (a) the human, (b) demoniac and (c) the Simian. They traced their origins mostly from the "Hindu heavens as accepted in Buddhist literature.<sup>1</sup>
- 2) A narrative of the story of Rama which follows in main details the gist of the world-renowned Sanskrit poetry-the *Ramayana*.
- 3) An additional episode of the wandering the Rama in the forest to relieve his mental agony the due to losing again his beloved Sida (Sita). is found in the Siamese *Ramayana* (*Ramakien*) which is not found in the original epic.

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1. B. Ch. Chhabra, *Expansion of Indo-Aryan Culture during the Pallave* pp. 82-83. Also see J. Gonda, *Javanese Brahmana Purana*. Vol. II, p. 254.
2. *Inscription due cambodge*, Vol. VI, p. 216
3. Dawee Daweewarn, *op. cit.*, p. 211.
4. For further references in various inscription see M.K. Sharan, *Studies in Sanskrit Inscriptions of Ancient Cambodia*, pp. 49, 83, 104, 181 187-88, 192, 232, 234, 236, 243, 245, 300, 302 & 303.
5. Cf. Ins. Nos. 41, 74, 12, 23 & 39.
6. Dawee Daweewarn, *op. cit.*, p. 215
14. Dawee Daweewarn, *op. cit.* p. 223
15. *Ibid.*, p. 223.
16. *Ibid.*, p. 223.

There is a considerable divergence of opinion among scholars as to where the plot begins. The murals in the galleries of the Chapel Royal of the Emerald Buddha commence with the discovery in the bowels of the earth of sida.<sup>2</sup> While the *Ramayana* of Valmiki, the Javanese *Ramayana* (*Kakawin*) and the Cambodian *Ramker* commence with the reign of Dasaratha, Rama's father, prior to the birth of his four sons, the base reliefs of Prambanan begin their story with the birth of Rama and his brothers tracing it back to the invitation of the gods extended to Visnu to re-incarnate in the world to exterminate the evil race of demons such as Tosakanth (Ravana), Marici and many others. With a few exceptions most of the characters have also the same names as in the original epic; and the entire story as well as the settings are almost the same, except an additional narrative noted above.

The story of Rama was so popular in Thailand, that the subject-matter of most of the Thai paintings also illustrate the scenes of episodes from the famous Hindu epics, particularly the *Ramayana* of Valmiki. Besides painting, the Khon or classical Thai dramatic art also takes its subject-matter from the *Ramayana*. "The themes of paintings are taken from the *Ramakien*, and the fantasy and force of expression of the ancient Thai artist had no limit. Indeed the painted army of the spirited monkeys of Rama; and the opposing army of the *Raksas* or demons of Ravana (Tosakanth in Thai) fighting each other are exceptionally alive."<sup>1</sup>

( V )

A study of the inscriptions and monuments found in different countries of South-East-Asia also points to the widespread popularity of the two Indian epics, particularly the *Ramayana*. Epigraphical sources inform us how the epics were caused to be recited in temples there as in the case of South India. From a Cambodian inscription we know that Sri-Somasarma, a Brahmana, presented the *Ramayana*, the *Puranas* and a complete *Bharata* (*Mahabharata*) to a temple (c. 600 A.D.) and made arrangements for their recitation.<sup>3</sup>

1. *Ibid.*, p. 228.
2. *Ibid.*, p. 228.
3. For details see *Ibid.*, pp. 228-235.

Even more striking is the information we get from an inscription (Tra-Kien inscription) in Campa which says that King Prakasadharma (653-79 A.D.) dedicated an image and temple to Valmiki, the author of the *Ramayana*.

In the case of Indonesia, scholars generally believe that the local *Ramayana* version was based on the Indian versions written and traditional-and perhaps more prim-itative-and not so much on Valmiki. But, as we have shown above the *Ramayana* reliefs from Prambanan (West Java) were the most celebrated and ancient (9th century A.D.) and "though Indian in character, are not based on Valmiki's work. On the other hand, strangely, the later Panataran (East Java) reliefs seem of the 14th century A.D. in Indo-Javanese style and more coherent in following Valmiki."<sup>8</sup>

A unique undated record of King Prakasadharma<sup>1</sup> provides a valuable glimpse into the remarkably early context of the assimilation of the *Ramayana*, even including the controversial *Uttarakanda*. It refers to the cult of Ekasrnga Pingala and Kubera who got one eye burnt yellow, owing to his having gazed impertinently at Parvati. The legend is narrated in the *Uttarakanda* of the *Ramayana* (13.21-31), and the phraseology of the versified account found in the Campa record of Prakasadharma is quite close to the above source. Again, in the Musee Khmer at Phnom Penh<sup>2</sup> we have ten groups of delightful and ancient paintings of the *Ramayana* episodes, got from Kambuja version of the *Balakanda* including Janaka's discovery of Sita, Rama breaking the bow of Siva, Parasurama's encounter with Rama etc. Again, at Ben Mula<sup>3</sup> the sculptured scenes of the *Yuddhakanda* exist which depict the fighting of Ravana, after Prahasa, the commander, had been killed by Nila and the restoration of the dead monkeys through the help of Indra. We have already noted the importance of the mural painting of vat out-moung, a famous Buddhist

1. Promsak Jermsawatdi, *Thai Art*, p. 79; For further details see Dhanit Yopho, *The Khon*, Bangkok, 1971, p. 6  
Elliot, III, p. 120; *BEFEO*, Vol. XXVIII, p. 149.

*Ibid.*

*BEFEO*, XXVIII, p. 506; *JRAS*. 1926, p. 362.

Dawee Daweewarn, *op. cit.*, p. 292

K. S. Lal, *Studies in Asian Stistom*, p. 182

monastery in Vientiane illustrating the various scenes from the Lao Ramayana in the preceding pages. Besides these, the famous edifice of Angkor vat (10th-12th century A.D.)<sup>4</sup> bas-reliefs depict the scenes of fighting between Bali and Sugriva, the death of Bali by Rama and the subsequent expression of grief by the womenfolk, the meeting of Vibhisana and Rama, and the fire-ordeal of Sita after the war was over. Here again (at Angkor Vat) we have the depiction of the *Kailasottolana* by Ravana which forms a favourite theme of the Indian sculptors and which is immortalised at the Kailasa cave at Ellora. "Of some local stylistic interest in this context is the depiction of Ravana's heads arranged like a pyramid, and manner of display of his full score of number of arms. It is unique in form".<sup>5</sup>

The Rama reliefs from Prambaram (Java) on the inner site of the balustrade of the Siva temple are the famous Ramayana reliefs which reflect the unique artistic calibre of early Javanese art as well as its indebtedness to the Indian epic. The story, as depicted, begins with an invocation to the Lord of Vaikuntha by Brahma and the *devas* for being born as an incarnation in this world in order to exterminate the evil-incarnate, Ravana and other raksasas. This panel is known as Vai-Kunthanatha panel, since the god here is not reclining, but is portra-yed in the posture of Virabalita. To his left is shown Garuda—the national symbol of Java—whose importance can also be shown in the Erlangga figure of Belaha. The god in the Vaikunthanatha panel is shown hearing the petitions presented by Brahma and bestows on him the *abhaya-jana* by his lower left hand while the sages (Brahma's partners) are in rapt attention following the dialogue. The Oceanic setting of the scene is beautifully portrayed by the craftsmen of Java.

Groneman suggested that the figures of Visnu's proper left with the sage-like persons represented Dasaratha and his queens, praying to Visnu. But the presence of four male figures with *Kiritamukuta*

1. BEFFO, Vol. IV, p. 928; A. K. N. Sastri, *Journal of the Oriental Research* Vol. VI, 1931.
2. Paramentier, BEFFO, Vol. No. 3, pp. 47-50.
3. BEFFO. Vol. XII, No. 3, pp. 47-50.
4. *Ibid.* Vol. XII, No. 6, pp. 2-4.
5. Dawee Daweewarn, *op. cit.* p. 293. For other details see R. C. Majumdar *Champa*; Pt. III, No. 24 (6).

and a sage-like main leader with *Jatabhara* does not support his contention.<sup>1</sup> Havell also suggests that the four accompanying figures are not females, they are infact Rama and his brothers alongwith Vasistha.<sup>2</sup> But it seems that they are more probably Brahma or Bhrigu ? and the four *dikpalas* namely Kubera, Varuna, Indra and Yama praying to the God.<sup>3</sup>

In Japan we have the *Taiheiki*, the *TaiheiKi* of the Japanese Language, which besides the general theme, narrates the story of Rsyasrnga. Winternitz while explaining the purpose of this legend says that various versions of thislegend may be found in other Indian works of literature, especially in the *Ramayana*, in the *Padma Purana* and in the Buddhist *Jataka* book. But, how popular this tale was, is shown by its being familiar in different versions in Tibet, China and Japan and in its having left traces behind even in the unicorn-legend of the west.

Thus, The above survey would show that Brahmanism was the spring that fed the fountain of culture in South-East Asia<sup>1</sup> and Far East of which the main sources were the two great epics-the *Ramayana* and the *Mahabharata*. In Indonesia, when the Muslims appeared on the scene, the Brahmanical spring dried up and the fountain remained as an ornamental relic of the past which ceased to give the life-giving water. But, in Indo-China this current never stopped inspite of the onrush of Islam : on the other hand, it continued to thrive as before, though Brahmanical culture was greatly modified by the indigenous races", whom it has constantly endowed with higher and higher elements of civilisation".<sup>2</sup> Thus, Brahmanism along with its inseparable elements-the *Rama Katha*" still survives as a living force in Cambodia, Thailand, Campa (Vietnam), Burma and the solitary island of Bali, leaving a trail of memorials behind."<sup>3</sup>

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1. For details see B.R. Chatterji *op. cit.*, ff 78-82
2. Dawee Daweewarn, *op. cit.*, p. 294.
3. E. B. Hawell, *Indian sculptures and Paintings*, pp. 133-34.
4. Dawee Daweewarn, *op. cit.* p. 294
1. Dawee Daweewarn, *op. cit.*, p. 294.
2. *Ibid.*, p. 296.
3. *Ibid.*, p. 296.

The Vedic Path, Vol. XLVI, No. 2, September 1983  
Qua. Jour. : Vedic, Indo. & Sci. Res.

## Rigveda and the United States Supreme Court

*(Abstract from a letter sent to Sri Verindra ji, Chancellor)*

I have read with great interest the article by Shri Ram Panjwani published in the National Herald dated 25th April 1976. It was a pleasant surprise to me to find that the Learned Judges of the Supreme Court of America have with great reverence referred to the Rigveda in their Judgement about three conscientious religious objectors to the military service and exempted them. We are not concerned with the details of the case, but what will interest all lovers of the Vedic Dharma is the reference to the Vedic monotheism contained in the Judgement of the Supreme Court of the U.S.A. While discussing the nature of the Supreme Being to which one of the convicted conscientious *objectors*. Peter referred they observed :-

"Though Hindu religion encompasses the worship of many Deities, it believes in only one single God, the eternally existent one being with his manifold attributes and manifestations. This idea is expressed in the Rigveda, the earliest sacred text of the Hindus in verse 46 of a hymn attributed to the mythical seer Dirght man (Rigveda 1. 146. 46.) "They call it *Indra*, *Mitra*, *Varuna* and *Agni*. And also heavenly beautiful *Garutman*. The real is one, though sages name it variously. They call it *Agni*, *Yama*, *Matarishwaram*". Here the reference is clearly to the well known Mantra of the Rigveda :

The translation quoted by the Judges of the Supreme Court of U.S.A. is mostly by Griffith. Though the present day Hindu religion encompasses the worship of many Deities its original and pure form as Vedic Dharma believes it is the worship of only one God whom sages call by various names to denote His different attributes. By quoting the above Mantra of the Rigveda even though with some what defective translation, the Judges of the Supreme Court have upheld the principle of the Vedic monotheism.

What will delight the hearts of all lovers of the Vedas is the reverence which the Judges of the United States of America have shown towards the Vedas in such respectful words :—

Whence this extra-ordinary strength and vitality ? Whence this power to nourish and give form to the religious and philosophical thought of innumerable people from time immemorial ? The tradition answers that the Veda itself is the secret of the Veda. The foundation stone that India contributed to civilization, the Veda is set to embody the regulation of the laws of the universe 'as seen' by gifted poets, prophets or seers the Rishis, set by them in a special language to be joyfully proclaimed for future ages. 'It has come down to us through an elaborate oral tradition consciously designed to prevent any distortion, Even today ? Had we no written record available it would still be possible to have access to the Veda as it existed when the text was fixed three or four thousand years ago. This Supreme monument of an early religion which has left us with no archaeological remains, no church, no dogma, no founder and virtually no history form the canon of the Hindu scriptures the core of which is a collection over a thousand hymns more than the ten thousand stanzas in all known as the Rigveda'.

These words do not come to our conception of the Vedas as the revealed scriptures revealed by the omniscient God for the welfare of all mankind in the beginning of the human creation, yet they show high regard for the Vedas which is gratifying. If sincere efforts are put forth to popularise the Vedas through correct translation in English and other foreign languages, undoubtedly, they will bear fruits.

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## Impressions of Gurukula Kangri

Had I to give my opinion of Gurukula Kangri in just one phrase; I would say it constitutes a part of that ideal paradise that humanity has dreamt of throughout all religions.

Of course this is not simply a consequence of Nature; it is also due to the action of Man. Gurukula Kangri University, where the Vedas are studied so thoroughly in constant evocation of Swami Dayananda, is in the hands of human beings who honour their responsibility. When one has met Vice-Chancellor Hooja or any of its doctors, so legitimately impassioned in the erudite defense of their ideas and beliefs, one understands there is a harmony at Gurukula Kangri between Man and Nature. The scenery is gentle and kind, as are the men, even when points of view which differ from theirs are sustained. Respect towards the ideas of others is the highest, most humanistic principle of the purest Hinduism, for which the Arya Samaj so worthily strives: a principle which, in the West, must be learned from India and from its vast moral values.

My personal experience at Gurukula Kangri University is composed of a chain of satisfactions of which the links may indistinctly be the loveliness of the scenery or the spiritual beauty of the human beings. I shall never forget the welcome offered me at Gurukula Kangri University. It is indelibly stamped on my heart and the only element which shaded the mood was the difficulty in communicating due to the difference in languages. But it was preci-

sely that difficulty which underlined the fact that men, when they are full of good will, can understand each other with as little as a simple glance or a friendly gesture.

Gurukula Kangri is such a pure and full memory in my vital experience that deep in my heart I harbour the hope of returning there someday. Meanwhile, Gurukula Kangri is not far from me, except in geographical distance, because it spiritually resides in my heart.

Prof. Dr. Juan Miguel de Mora  
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## Book Reviews

1. John Masefield, the Poetic Dramatist : Dr. L. K. Bhatnagar,  
Publisher : Shalabh Book House, 101, Khatri Chowk, Meerut, Pages  
210, Price : Rs. 60/-.

Masefield, John (1878-1967), the Victorian English poet, dramatist and critic belongs, among other things, to the well-established genre of the Poetic Drama, which over the years—intermittently though—has percolated through its practitioners like W. B. Yeats, L. Abercrombie, W. H. Auden and, last but not least, T. S. Eliot down to the present era.

Consequently, the opening chapter of the book given us an insight in to the travails and the eventual re-birth (after the 18th century black-out) of the Poetic Drama—pointing out critically the factors responsible for the resurgence of the Poetic Drama towards the early 19th century highlighting pertinently the revived 'strands' in the renewed blossoming of the Poetic Drama.

While setting his survey of the poetic plays against the traditional background of glorification of the Church, revival of the Elizabethan themes, the tinge of the symbolic, mystic and sensuous, the old myths and legends, the poetic treatment of real life and the historical themes, Masefield brought to bear on his treatment of the themes listed above a novelty of his own : an aim which prompts even tempts the author of the book to draw hard, striking parallels between the

plays of Yeats and those of Masefield—tracing such engaging comparisons right down to T. S. Eliot to prove how Masefield's poetic plays score over even T. S. Eliot's poetic plays when it comes to the treatment of Biblical themes by the respective playwrights.

The Chapter : John Masefield and his World, identifies beautifully the origin and growth of Masefield as a writer with his childhood milieu and surroundings (The Sea Fever, Nan and Reynard the Fox being some of his masterpieces to bear the point out). Ledbury scene coupled with his childhood fascination for the sea (to see him a full-fledged sailor in real life later), his innate obsession with the adventurous and the romantic (readingwise) and otherwise, his intimate involvement with the "Oxford Recitations" (as a viable forum to promote the love of the poetic among the masses—and subsequently his abiding concern with the Japanese Noh drama (with its keen symbolic undertones) were the early shaping influences to impart his personality a highly specialised poetic dimension

The borrowings (theme-wise & technique-wise) as they manifest themselves in what Masefield chooses receives at his hands a unique originality and novelty.

Quite thoughtfully yet painstakingly in the concluding Chapter : John Masefield—Final Assessment, the author pinpoints the overlapping and interacting of the poetic-cum-dramatic forces—that run invariably through & mark all Masefield's literary output (examples : Dauber—a poem, Sard Harker—a novel and William Shakespeare—a piece of literary criticism.

While welcoming and upholding the revival of the Poetic Drama (under the Postscript) to counter the prevailing dry materialistic ethos that is eroding the finer sensibilities of the modern man, the author's sensitive handling of one of the lesser-known practitioners of the poetic mode (under the Poetic Drama) viz., John Masefield should set all discerning readers of the book a-thinking—regarding the present-day relevance and future of the Poetic Drama.

Dr. K. A. Agrawal  
JAWALAPUR

2. Sama Veda; S. V. Ganapati; published by : Motilal Benarsidass, Delhi; P.P. XXXIV+491; Price : Rs. 75/-

At present several translations and commentaries of the Sama Veda in Sanskrit, Hindi and English are available, which deviate little from the basic approach of Sayana, barring some Arya Samaji interpreters. Sri Ganapati has adopted an independent and rational view of the mantras. He has shown a consistency of thought even in those mantras in which generally others have found distortion. He considers Sama Veda to be the first and best of the four Vedas and this he was tried to prove in his English translation. His guiding light has been the belief in the wisdom of the ancestors who desired to preserve their thought for future generations having been convinced of their eternal value.

The book under review comprises three parts—introduction, original mantras with English translations and the Appendices. The introductory part narrates author's notions and viewpoints—that Sama Veda and Yajur Veda were revealed in the Arctic circle and the Rig Veda in India, that Sama Veda depicts the existence of evolutionary system, operations of mind, sense organs and body and the prayers for the prosperity of life, etc.

The evolutionary theory of the Vedas is far more practical and scientific than the modern one. The cell life started from water, went through plant and animal lives producing at last the human being. There are detailed descriptions of the functions and processes of the brain, sense organs, sense perceptions, nervous system, consciousness, mind, desires and activities. With this interpretation the subject matter of the modern general Psychology and a detailed comparative study might yield some fruitful results. The author has added some new interpretations to Rele's theory of the existence of different Devas in the human body. It means that different functions of the human behaviour have been personified and named as different Devas on symbolic basis.

In the main portion 1875 mantras are given in original, each followed by short, simple and straight English translation. Nowhere grammatical, linguistic or even traditional justifications are given for varying the meanings of the mantras which conveys author's subjec-

tive approach less appealing to the modern scientific reader. The author has misunderstood Devi Chand's translation as the English version of Dayananda's Hindi translation which Dayananda never did.

On the whole the author has put praiseworthy efforts in bringing out an English translation of the Sama Veda with new interpretation and better rationale. The book shall be very helpful for the scholars of Sanskrit, Vedic as well as psychological studies.

Dr. H. G. Singh  
G. K. Vishwavidyalaya

3. India : An Anthology of Contemporary Writing : David Ray and Amritjit Singh (ed.): Athens, Ohio: Swallow Press/Ohio University Press, 1983 PP. 272 Price \$ 10.95. (copies in India available from J. R. Arora, 1528, Sector 7 -C, Chandigarh)

David Ray and Amarjit Singh have, in a welcome editorial collaboration, made available in this volume of contemporary Indian writing a rare blend of vision, sympathy and poetic sensibility. The anthology provides an indispensable basis for any kind of aesthetic judgment on contemporary Indian writing in English and other languages and resurrects much fascinating material that is otherwise unavailable. The selection that includes a generous sample of translations from various Indian regional dialects and languages, is a milestone on the Indian literary scene. The two editors-one Indian, the other American-have made an effort to project a new consciousness of Indian writing through a gathering of poems, short stories and essays that is weighty, but never dull, immensely intellectual and emotionally formidable, always amply rewarding to the reader. The poets and writers included represent range in both age and fame, although a fair number of new voices also find a place here.

The selection is characterised by its stated objective to convey simply vivid experience as the various poets and writers feel life about. The simple title of the anthology evokes the variety of the life that pulsates within the mindboggling sub-continent. From the viewpoint of the conventionally recognised formal genres, the

selection has four clear strands : Poetry, Fiction, Essay and Photographs. The anthology is arranged eclectically and there are no watertight compartments based on genres. Poems by Nissim Ezekiel, Dhruvakumar Joshi, Keshav Malik, Jayanta Mahapatra, R. Parthasarathy, Shiv K. Kumar, Amrita Pritam, Lakshmi Kennan, J. Bire Patil, Amritjit Singh and many others have been included for their rich aesthetic quality. There is God's plenty of temperamental variation here, reflected in the different objects of their poetic awareness. A fastmoving lyrical poem by a budding poet, Samir Punit Singh (Age 12), is a special feature of the anthology. The poem shows how Indo-English poetry, like cricket, has found its way into young hearts all over the country.

Many poems included here would help us to distinguish a richer, deeper and tough-minded poetry from a more limited and "exclusive" kind of poetry.

Shirsendu Mukhopadhyay's story, "Dear Madhuban", is a subtle exploration into the life-style of an individual who belongs partly to a realm of what is popularly known as the stream of consciousness, and whose time-consciousness, soaked into memories with his thesis and antithesis, moves sometimes forward and sometimes backwards. The pivotal character, Kunal, is no longer anti-conventionalist. He rigidly believes in a family tradition and occasionally lapses into reflections about the "solution to the mystery of life and death" (p.30). Sona, the female character, ventilating her annoyance against Kunal, calling the latter "rogue" twice in an interval of about two pages, aggressively projects her feminine grace and delicacy in her behaviour as a wife. The narrative strikes the reader with its unfailing power and arresting attention, and has an animating romantic anthropomorphism that Ruskin once branded as the "pathetic fallacy". The narrative has shaded overt statement of psychological meaning so dramatically that the reader is led into believing what comes before his mind's eye.

Shiv K. Kumar with his story, "The Release", partly gains and partly loses his firm grip over the unity of purpose since the narrative with pampered messages—didactic and slogan-like in a declamatory style—mars its artistic excellence : "To hell with Hinduism, Islam or Christianity.....", and further, "We should come to the Lord only out

of the freedom and power of our soul, Like you" (p. 196). Such dialogues reveal the diverse intents of the writer at the same time as they unfold India : An Anthology of Contemporary Writing endeavours to complete more special statements of preferences where a human and intellectual life is transferred from both their author's as well as editors' spirit to shoot its being through "earth, water and air" (p. 23). Though the twin editors, David Ray and Amaritjit Singh, build the gradiose of their pioneering selection and express their valid biases in their prefatory note, I do not understand their logic in enlisting, in the Contents, the names of the various contributors only; their avoidance to mention the titles against the contributors' names is rather annoying. The selection is all the same a laudable attempt to awaken the mind's attention from the lethargy of custom and common place life, so as to direct it to the loveliness and wonders of poetic sensibility as vividly felt and presented by the writers, poets and the photographer in their concerns and obsessions.

Dr. N. S. Sahu  
Department of English  
University of Gorakhpur

## Prayer to Varuna

उदुत्तमं वरुणं पाशमस्मद्  
अवाधमं वि मध्यमं श्रथाय ।  
श्रथा वयमादित्य व्रते  
तवानागसो अदितये स्याम ॥  
इमं मे वरुणं श्रुथी हवमद्या च मूलय ।  
त्वामवस्युराचके ॥

O Varuna, son of Aditi, kindly lighten the great burden on the head, the fetters on the feet and also impediments at the waist. We, free from disqualifications and flaws, would then be entitled to your benediction.

O Lord of Rains, kindly listen to my prayer. Make me happy. Desirous of protection I invoke you reverentially.

—*Rig Veda*, I, i, 2, 15, 19.

## Prayer to Him

य एकोऽवर्णी बहुधा शक्तियोगात्  
वरणिनेकान् निहितार्थो दधाति ।  
विचैति चान्ते विश्वमादी च देवः  
स नो बुद्धया शुभया संयुनक्तु ॥

May He, the One without a second, who, though formless, produces by means of His manifold powers various forms without any purpose of His own; from whom the Universe comes into being in the beginning of the creation and to whom it returns in the end—may He endow us with good thoughts.

—*Shvetashvataraopanishad*  
IV. 1

Vol. Y

# THE VEDIC PATH

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QUARTERLY JOURNAL OF VEDIC, INDOLOGICAL  
AND SCIENTIFIC RESEARCH



आ नो भद्राः क्रतवो यन्तु विश्वतः  
Let Noble Thoughts come to us from every side

**Gurukula Kangri Vishwavidyalaya**  
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## Editorially speaking

# Peace And Happiness

Organisations like village Panchayat, Parliament, U.N.O. and N.A.M. have made endless efforts for the eradication of conflict and establishment of peace in the society. This attractive aim of humanity has led to laud thinking and enthusiastic discussions but the situation is rather critical. Incidents of group-split, adulteration, crime, defection, rape and riots are rising more and more. It is not safe to go out in nights. Even in broad day light people are tense and disturbed. Not to say of these, even the guardians of law are turning into law-breakers. Mutual faith, goodwill and happiness no longer exist. Narcotic drugs are the only source of forced sleep to a lot of people.

Materialistic and mechanistic viewpoint in an attempt to overpower nature has created disequilibrium in life. A vast gulf has been created between physical and mental spheres particularly in India. After independence a lot of physical development has marched ahead but the psychic sphere has met a set back. The ancient virtues and values have been crumbled and the new ones have not yet been evolved. Thus psychic backwardness lacking in virtuous behaviour is the root cause of modern unrest and chaos.

Back to the Vedas and a remedy for this is provided by the Atharva Vedic mantra 3/30/7 which runs as follows.

देवा: इव अमृतं रक्षमाणाः सायं प्रातः सौमनसः वः अस्तु ।

"Like the men of divine qualities we must preserve the immortal virtues in life so that our mornings and evenings be peaceful and pleasant."

Certainly these are the immortal virtues imbibed by nature in mankind which have sustained human life and society from extinction. The Sattav and Rajas Gunas maintain happiness and progress while the Tamas Guna when increased lead to annihilation. The Vedas, being the combination of Arts and sciences, are ever the torch-bearers of man. For the attainment of peace and happiness the above Vedic mantra advises man to preserve the virtues and values and this as a scientific concept is as much true today as it was in the Vedic times. Hence the present need for man is to acquire virtues and uplift his character and conduct.

## The Vedic Philosophy of Life

Dr. Satyavrata Siddhanta lankar

The last chapter of the Yajur Veda begins with the words—*Ishavasyam idam sarvam*—meaning all that exists is pervaded by the Supreme Ruler of the universe. The chapter is so important that it forms not merely a part of the Upanishads, it has been given the first place among the other Upanishads. It epitomises the Vedic philosophy of life. The chapter begins with :

ईशा वास्यम् इदं सर्वम्, यत् किञ्चित् जगत्यां जगत् ।  
तेन त्यक्तेन भुजीथाः, मा गृधः कस्यस्वित् धनम् ॥ 1 ॥

By one Supreme Ruler is this universe pervaded, whatever there is in this moving world. Hence, find your enjoyment in renunciation; do not covet; whose is the wealth.

कुर्वत् एवं इह कर्माणि जिजीविषेत् शतम् समाः ।  
एवं त्वयि न अन्यथा अस्ति, न कर्म लिप्यते नरे ॥ 2 ॥

Aspire, O man, to live by renunciatory deeds for one hundred years. Thus alone, and not otherwise, do the deeds not affect the man.

असुर्याः नाम ते लोकाः अन्धेन तमसा आवृताः ।  
तान् ते प्रेत्य अभिगच्छन्ति ये के च आत्महनः जनाः ॥ 3 ॥

To those regions which are known as the regions of the *Asuras*, where utter darkness prevails, surely go, after death, all such men who destroy themselves.

अनेजत् एकम् मनसः, जवीयः, न एनत् देवाः आप्नुवन् पूर्वम् अर्षत् ।  
तत् धावतः अन्यान् अति एति तिष्ठत्, तस्मिन् अपः मातरिश्वा दधाति ॥4॥

There is one who does not move but still without movement is more vigorous than the mind; The senses do not perceive Him, But He is there even before the senses; Without moving, and standing motionless, He outruns the others; Wind, though light, standing in Him-with his support-bears the waters, though heavy.

तत् एजति, तत् न एजति, तत् दूरे, तत् उ अन्तिके ।  
तत् अन्तः अस्य सर्वस्य, तत् उ सर्वस्य अस्य वाहृयतः ॥ 5 ॥

He moves all, but Himself He does not move; To the ignorant He is far away, but to the wise he is at hand. He pervades inside and outside of all.

यः तु सर्वाणि भूतानि आत्मनि एव अनुपश्यति ।  
सर्वं भूतेष च आत्मानं ततः न विजुगुप्सते ॥ 6 ॥

He who contemplates all beings in the Spirit-and the Spirit in all beings-does not view with contempt any creature.

यस्मिन् सर्वाणि भूतानि आत्मा एव अभूत् विजानतः ।  
तत्र कः मोहः कः शोकः एकत्वम् अनुपश्यतः ॥ 7 ॥

How can there be attachment and sorrow in one who with full knowledge perceives oneness everywhere, and in whom all beings are *Atma-Spirit* alone.

सः परि अगात्, शुक्रम्, अकायम् अस्नाविरम्, शुद्धम् अपापविद्धम् ।  
कविः, मनीषी, परिभूः, स्वयंभूः । याथातथ्यतः अर्थान् व्यदधात् शाश्वतीभ्यः  
समाभ्यः ॥ 8 ॥

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Pandit Gurudatta Vidyarthi translates this Mantra as follows :—

He overspreads all creatures. He is entirely Spirit without the form either of a minute body, or an extended one, which is liable to impressions or organisation. He is the ruler of intellect, self-existent, pure, perfect, omniscient and omnipresent. He has from all eternity been assigning to all creatures their respective purposes.

अन्धं तमः प्रविशन्ति ये अविद्यां उपासते ।

ततः भूय इव ते तमः य उ विद्यायां रताः ॥ 9 ॥

They enter darkness who worship *Avidya*; In far greater darkness enter they who overinvolves in *Vidya*.

अन्यत् आहुः विद्या, अन्यत् आहुः अविद्या ।  
इति शुश्रूम धीराणाम्, ये नः तत् विचरक्षिरे ॥ 10 ॥

By *Vidya* - spiritualism, one thing is meant, by *Avidya* materialism, another thing is meant. This we have heard from steadfast wise men who have explained us their meaning.

विद्यां च अविद्यां च यः तद् वेद उभयं सह ।  
अविद्या मृत्युं तीर्त्वा विद्या अमृतम् अर्थनुते ॥ 11 ॥

He who synthesises in his life both *Vidya* (spiritualism) and *Avidya* (materialism); he crosses (the river of death) by means of *Avidya* (materialism); and enjoys immortality by means of *Vidya* (spiritualism).

अन्धं तमः प्रविशन्ति ये असंभूतिं उपासते ।  
ततः भूय इव ते तमः य उ संभूत्यां रताः ॥ 12 ॥

They enter blinding darkness who worship *Asambhooti*; In far greater darkness enter they who overinvolve themselves in *Sambhooti*.

अन्यत् एव आहुः संभवात्, अन्यत् आहुः असंभवात् ।  
इति शुश्रूम धीराणाम् ये नः तत् विचरक्षिरे ॥ 13 ॥

By *Sambhava*, one thing is meant, by *Asambhava*, quite another thing is meant. This we have heard from steadfast wise men who have explained us their meaning.

संभूतिं च विनाशं च यः तत् वेद उभयं सह ।  
विनाशेन मृत्युं तीर्त्वा संभूत्या अमृतम् अश्नुते ॥ 14 ॥

He who synthesises in his life *Sambhooti* - socialism, and *Vinash* - individualism, he crosses the river of death by means of *Vinash* - individualism, and enjoys immortality - by means of *Sambhooti*, socialism.

हिरण्मयेन पात्रेण सत्यस्य अपिहितम् मुखम् ।  
तत् त्वम् पूषन् अपावृणु सत्यधर्माय दृष्टये ॥ 15 ॥

The face of the truth is hidden by the veil of the golden cover. O thou who givest the sustenance to the world - unveil that face, so that we may see the truth and know the purpose of our life.

पूषन् एकर्षे यम सूर्यं प्राजापत्यं व्यूहं रश्मीन् समूहं ।  
तेजः यत् ते रूपम् कल्याणतमम् तत् ते पश्यामि,  
यः असौ पुरुषः सः अहम् अस्मि ॥ 16 ॥

O sustainer of universe, sage of sages, controller of every thing, light of lights, life of creation, gather up thy rays so that I may be able to see thy form full of glory and beatitude. I am a reflection of that beatiest and glorious form of thine.

वायुः अनिलं अमृतं अथ इदम् भस्मान्तम् शरीरम् ।  
ओउम क्रतो स्मर कृतम् स्मर, क्रतो स्मर कृतम् स्मर ॥ 17 ॥

The air - the breath we breathe in - is sustaining the immortal within; this gross body lasts till it is cremated. O thou doer of deeds - *Karto* - remember the deeds thou hast done, remember the deeds thou hast done.

अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान् ।  
युयोधि अस्मत् जुड्डराणम् एनः, भूष्यठां ते नमः उक्तिं विधेम ॥ 18 ॥

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O self-effulgent power of the universe - *Agne* - lead us all by the path of rectitude. O *Deva*, thou knowest all good deeds. Fight out, out of us, the wicked, evil, and sinful deeds. We utter these words to Thee in humble obeisance again and again.

The text says that as there should be a happy blend of materialism (*Avidya*) and spiritualism (*Vidya*), there should be the same blend between individualism (*Asambhooti*) and socialism (*Sambhooti*). None of them can survive standing by itself. Materialism and spiritualism, similarly individualism and socialism, are complementary to each other. Life is not a one-side track; it is so comprehensive that it covers materialism, spiritualism, individualisms and socialism by effecting a synthesis between all of them. According to the Vedic concept, life is a synthesis of the opposites.

The text concludes that what meets the eye is not the truth. The truth is hidden behind. The clouds cover the rays of the sun, and unless the clouds dissolve the sunshine will not be within our reach. God shines with all his glory but *Prakriti*—matter—comes between us and the Divinity. The devotee prays : O Sustainer of the Universe, unveil thy face by dissolving the darkening clouds of ignorance so that I may witness thy glory and beatitude.

The Vedic Path, Vol. XLVI, No. 2, September 1983  
Qua, Jour. : Vedic, Indo. & Sci. Ras.

## **Convocation Address delivered on April 15, 1983 at Gurukula Kangri Vishwavidyalaya, Hardwar, by His Excellancy Sri Zail Singh, President of India.**

*(Translated from original Hindi version)*

I feel great pleasure in attending the convocation ceremony of the Gurukula Kangri Vishwavidyalaya, I am grateful for the honour and affection given to me here.

Educational institutions are holy places and this land is all the more pious and historical because it has been planted by revered Swami Shraddhananda ji Maharaj, a great freedom fighter. It is a matter of great proud for us that this Vishwavidyalaya was founded 81 years ago on the lines of Gurukula-traditions of our ancient rishis and munis. It aimed in spreading education not only of Vedic education but of all subjects in Indian tongues specially through Hindi medium. I am happy to learn that the teachers of this university have written books of Physics, Chemistry, Botany, Economics, Psychology and Political Science in Hindi language and have adopted Hindi as medium for higher education.

Present age is the age of science. In fact Vedic age was also the age of science. We see the mantras dealing science in Vedas which are the proofs that India had progressive path in the fields of

science and technology. This university is worthy of praise that here even the subjects of science are taught through Hindi medium.

In Gurukula education there is a close relation between the teachers and the students. This education stresses on character-formation, discipline, and simplicity of students. In ancient Gurukula education it was a tradition that the student, after completing his education, when took his final leave from the guru, the Acharya blessed him with the principles of an ideal life which he had to adopt in his career. It was followed with this immortal sentence of Upnishad :

Speak the Truth & follow *dharma*.

Truth should be spoken and *dharma* should be adopted. Our youngmen of today are also in need of this message. Mahatma Gandhiji too inspired the countrymen to be united and made them free from foreign yoke through non-violence and truth. I shall also like to say here that India is a secular country. Here every religion possess equal importance and regard. The cultural heritage of this country has great importance. Our religious rishis, munis, gurus and many faiths and panthas have contributed to enrich our culture. The fight for our freedom was also fought with these ideals in view. Swami Shraddhananda, a great mahatma, who founded this Vishwavidyalaya with great efforts, was also a great man of courage and patriotism. He, while preaching for Arya Samaj, had sacrificed everything of himself for the unity and freedom of the country. Swami Dayananda Saraswati, the founder of Arya Samaj, was such a personality who gave the slogan of 'Swaraj' and declared fearlessly that self-Government is always better than the foreign rule even of best administration. Many leaders of the country were inspired by this slogan and many Arya Samaj leaders sacrificed for the freedom of the country. Lala Lajpat Rai, Swami Shraddhananda, Ram Prasad Bismil, and his friend Ashfaq Ullah Khan, Thakur Roshan Singh, Shahid Bhagat Singh and Sukh Deo, Bhai Parmananda, Pt. Genda Lal Dixit and many others jumped into the fight of freedom. This institution is also a link of that chain.

The aim of education is to develop man's physical, mental and spiritual sides, so that he may become a useful limb of the society. I

am happy to know that this Vishwavidyalaya stresses equal importance on discipline and character-making of students besides education. The students of today are the citizens of tomorrow. It is the responsibility of these youngmen to defend our freedom for which our thousands of leaders and brave-persons sacrificed themselves and their mothers and sisters suffered a lot of troubles. Today the powers of communalism and provincialism again have developed in the country. We have to face bravely against the challanges to keep our national unity. Educational institution should not give any shelter to these destructive forces.

Our country has always been a peace loving country. Recently in Delhi an assembly of more than one hundred non-aligned countries accepted India's policy of peace and showed faith in the leadership of our Prime Minister Smt. Indira Gandhi. We should all co-operate to save the honour of the country.

It is a matter of great pleasure that the students of this Vishwavidyalaya participate in the field of games and sports. I am also told that besides foreign games this institution encourages Indian games like *Kabaddi*, *Kho-Kho*, *Gulli-Danda* and others and the team of *Kabaddi* of this place has got prestigious place. We should encourage these traditional Indian games. Some days back in Delhi 9th Asian games were held in which our young players from different states participated. These games not only made our nation's head high but also increased the interest in games. The spirit of games must be increased among the children and young people of the country. In every part of life this feeling must prevail.

Labour has great importance in life. I am pleased to learn that the students of this institution planted 2000 plants within these two years and looked after them. This is a pious work. Trees are very useful for us. A great problem of air pollution has arisen before us. The ideal planning of a state is, that one third part of a country should be covered with trees. In our country only twelve percent of land is covered with trees due to increasing population.

The second important work of this institution is that it has adopted Kangri village for its development. I am happy to learn

## CONVOCATION ADDRESS . . .

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that in this village a camp of 'National Social Service' was held. The roads of this village were made pakka with the financial aid of many institutions and the grant of the Government. Here a mobile hospital and a library have also been started, so that the villagers may get medical facilities to improve their health and increase their reading habits. I hope that other social organizations will also co-operate with this Vishwavidyalaya in this important task, so that the poor scheduled caste and back-ward caste people may take breath of relief and their standard of living may be increased. The 'Ninth Rule' of the Arya Samaj also advocates that man should not only be satisfied with his own progress but he should get satisfaction with the progress of others. The students will understand the importance of village-service and labour. A laborious child is a real asset to our country and society.

I hope that the Gurukula Kangri Vishwavidyalaya will progress by adopting new patterns and methods of education besides its ancient educational methods and contribute in the new-developments of the country.

With these words, once again I thank to the Chancellor and Vice-Chancellor of this university who invited me to attend this gracious ceremony. I also congratulate the young students who are receiving their degrees and wish that they should lead their lives on the ideal lines of their institution which they received from this Vishwavidyalaya. Jai Hind

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## Introducing Vyavahar-Bhanu

G. B. K. Hooja

This small booklet was written by Swami Dayananda Saraswati, in *Vikrami Sambat* 1936, corresponding to 1979 A. D. In the preface of this book Swamiji says that the person who is dutiful attains happiness and a person who is otherwise remains unhappy and does harm to himself. He goes on to say that a person who respectfully listens to the learned persons in assembly and answers questions politely pleases everybody. But a person who talks nonsense earns disrespect. If a person is dutiful he is respected even by his enemies. If a person is irreligious and falls from the standards of his duty, he is not respected by his friends. Therefore, in order to teach good manners and social etiquette to the people, Swamiji proceeded to write this booklet, following the precepts contained in ancient sanskrit Literature.

This book is as relevant today as it was a hundred years ago. The happenings at the Jawahar Lal Nehru University and other Universities not excluding my own university, made me to dig out this book from the Library and I would like to share the precious words of wisdom contained therein with my fellow travellers.

Let me confess at the outset that it was a shock for me when I found that many teachers of a Vedic College were not acquainted with the existence of this book. When asked whether he know of

Vyavahar-Bhanu, one of them replied that Chandra Bhanu was his class fellow and Surya Bhanu was ahead of him. But he did not recollect Vyavahar Bhanu.

Swamiji laid great emphasis on appropriate conduct. The first question which he posed in this little booklet was with regard to the qualifications of a teacher. Says Swamiji on the basis of a Sanskrit saying that a person, who has knowledge of God, Soul and who is not lazy, is ever active and follows his duties, is called a Pandit, a Scholar. A person who always follows the path of *Dharma* (Duty) and avoids *Adharma* (irreligion) may be deemed to be a Scholar. Similarly, a person, who studies and believes in *Vedas* (Books of Divine Knowledge) and science and answers the questions raised by others in a polite and calm manner and does not use intemperate language, is a Scholar. Further, a person who does not seek undesirable objects and does not indulge in sorrow on the destruction of his property and does not loose his balance in difficulties is a wise man. Similarly, a person who can explain and propound what he was learnt from books of knowledge is a scholar. Further, a scholar is expected to protect good persons and suppress the evil persons. Where there are such teachers there is growth of knowledge, *Dharma* and happiness.

Next Swamiji goes on to explain what type of person is not entitled to teach and here he proceeds to give the characteristics of a fool. A fool is proud, unread, rude and over-ambitious. He enters the assemblies of the learned without invitation and occupies a position above his status and talks nonsense. Swamiji goes on to say that such persons are not entitled to teach.

Raising the question of the virtues of students and teachers, Swamiji says that the persons who are lazy, egoistic, drug-addicts, stupid, intemperate, talk nonsense, are irregular in studies and greedy shall not make good students for a person who wants to be a student should not seek comfort as a person who seek comfort fails to acquire knowledge and skill, as stated in the *Vidur Prajaagar* contained in the *Vdyoga Parva* of the *Mahabharata*.

Then Swamiji proceeds to discuss the virtues of *Brahmacharya*. He says that *Brahmachari* who has control over his senses remains

healthy and has even temper. He attains knowledge and success in life. Then he raises the question, who is a hero. A hero is interested in the study of the vedas and the Sciences. He destroys the evildoers and protects noble persons. He serves his teachers and parents diligently and with devotion. Further he duly performs the duties enjoined upon him as a *Sanyasi* (established in truth) or a *Vanaprasthi* (Hermit) or a *Grihstha* (house-holder) as the case may be.

Next Swamiji raises the question of what is education. According to him, education should develop knowledge and culture in a person and should free him from ignorance and evil habits.

He then defines an '*Acharya*'. According to him an *Acharya* is one who teaches his students good manners, dutiful conduct and imparts knowledge to them by all means and with great affection. On the basis of the Shat Path Brahman, Swamiji says that a person who is born in a religious and dutiful family and is taught by a good teacher grows to be an excellent man. The parents and teachers should teach their wards good manners, etiquette and should enable them to distinguish between good and evil, good conduct and bad conduct, good manners and bad manners. They should also impart them knowledge of various natural and terrestrial objects. According to Swamiji knowledge is acquired in 4 ways, firstly, by listening attentively the discourses of the learned, secondly, by self-study and meditation, thirdly by teaching and fourthly by life experience following the precepts of Divine truth.

Then Swamiji raised the question how the students should behave towards the teachers. Answering this question Swamiji says students should speak truth, be simple, modest, obey orders, praise and not censure the teachers, sit on a lower seat, keep quiet and not indulge in mischief. They should remain happy, even if they are reprimanded by the teacher, should never be angry nor speak with conceit, answer questions politely, listen attentively, keep their bodies and clothes clean, fulfil their vows, keep control over all their senses, be greatful, hardworking, enterprising, should not be lazy, abandon evil tendencies, anger, greed, fear which impede the Path of education. They should keep the company of good people and avoid evil deeds.

Swamiji then goes on to define the qualities of a good teacher. He says the teacher should be learned, have good character, be modest, truthful, religious, active, enterprising, interested in the welfare of others. He should be brave, patient, generous and of good nature. He should answer questions calmly but should, at the same time, properly punish a student indulging in evil practices. Swamiji goes on to say that children and students deserve to be treated with affection but the rod should not be spared when required. However it should not be used so as to cause a permanent injury on the person of the children and students.

As to the method of teaching Swamiji says that education should be imparted in a manner which develops the sense of curiosity amongst the students and encourages them to study with interest and enthusiasm.

As regard the syllabus, he recommends training in handicrafts, use of machines and other implements, besides theoretical education which should enlarge the horizon of the students mind. Thus he advocates study of material and spiritual science.

As a result of this discussion it is to be hoped that there shall be all round happiness and healthy atmosphere shall prevail at the campus which would be conducive to good cheer and devotion to studies and pursuit of excellence. It is expected that the students would visit places where they might acquire knowledge and avoid places which are not conducive to acquisition of knowledge and good manners.

Swamiji further lays down the rules of debate in an assembly and emphasises the point that one must put up one's view point forcefully but one should be ever ready to accept truth and abandon untruth. If one's view point is contradicted, one must not lose temper but should listen to the opponent's view patiently and answer politely, so that the atmosphere is not vitiated.

Swamiji further says that he parents and teachers who do not pursue the correct path, should not be followed. Of course, even then they are entitled to service by the children and the students for the children can never repay the debt incurred by them while they were young and helpless. Thus while parents and teachers may not

be followed in their vices they should not be neglected so far as their personal and social needs are concerned. In fact, the elders are expected to tell the younger generation that they should be followed only in their good habits, but not in their evil conduct.

Swamiji laid great emphasis on Brahmcharya and prescribed that a man should not marry before the age of 25 and a women before the age of 16. This period could be extended but not reduced at any rate.

He also laid great emphasis on the education considering every man and woman being entitled to study the scriptures and gather knowledge.

His overall emphasis was, however, on good conduct and fulfilment of duty and good behaviour. Any deflection from this standard was suicidal and therefore to be avoided. He advocated hard work, enterprise (*Purusharth*) but again emphasized that the path of enterprise lay through religious, dutiful and appropriate conduct.

Distinguishing between a man and an animal, he said that a man is kind to the weak and opposes bravely the irreligious. He opposes a man who causes pain to the weak. He protects the weak and thus distinguishes man from the animal. A man must be truthful ever ready to abandon untruthful conduct for Truth always conquers. Truth is the supreme religion. A person who abandons Truth is not a man. Swamiji was a theist and believed that God was omnipresent and was ever watching the mankind, and therefore, the evil done by a person was not hidden from God and every person was consequently expected to be true unto himself. Although every man could not be learned, yet every man could be established in *Dharma* (Duty). However, a learned man can never defect from the path of Duty, while an ignorant person can be misguided and cheated by a knave. Therefore, acquisition of knowledge and Dharmic (religious) character is enjoined all.

Here is a sample of the gems of wisdom contained in the Vyavahar Bhanu. If it stimulates the curiosity of the readers of this introduction my labour will have been amply repaid.

## Maharshi Dayananda

(Serial No. 3)

*Hari Narain Kapur*

### Swamiji's Travels

#### (i) First Calcutta Trip

During the course of Swamiji's all India (except the South) tours, his three tours, viz., to Calcutta-16th December 1872-March 1873; Poona-1st July 1873, and the Punjab beginning from 19th April 1876 are more significant. At Calcutta he met the Governor-General through the intermediation of the Bishop of Calcutta and the following dialogue conducted through the interpreter took place, which is an emblematic of the burning flame of patriotism aglow in Dayananda's bosom :

Viceroy : I am told your iconoclastic attacks on other faiths are irritating and have aroused hostility against you among Hindus and Musalmans alike. Do you apprehend any danger to your person from your enemies ? In particular, do you need any special protection from our Govt. ?

Dayananda : I enjoy full liberty for the propagation of my faith under the British Raj, and I do not sense any danger to my person.

Viceroy : If that is so, would you-Pandit Dayanand-mind expressing your appreciation for the blessings conferred by British Rule on your company, and in the prayers that precede your discourse, pray for the continued stability of British Raj in India.

Dayananda : I cannot accept any such proposition at all, for it is my firm conviction that for the growth of my countryman's stature-and for attainment of a peerless status for my motherland in the community of the world's nations-Bharatvarsha must attain complete Independence. In my prayers to God, morning and evening, I beseech His Divine Grace to free my country of foreign domination.

This unexpected enunciation of Dayananda's aspirations turned the trend of-and cut short-the talks, and disillusioned Lord Northbrook about Dayananda's mission. The Viceroy recounted this in one of his Despatches to the India Office, London, and informed them (The Secretary of State) that he had instructed his Government to keep a strict watch on this Rebel Faqir."

### Swamiji's prayers

"O Thou, The bestower of all happiness ! May Thou grant *Chakravarti Raj* to our people and befit us to exercise that status ! May no foreign ruler exercise domination on us, and may our people be soon freed from the yoke of foreign rule !"

During his stay at Calcutta the Brahmo Samaj and its leading members had friendly discussions, but their views differed on the infallibility of the Vedas and such like kindred beliefs. The Brahmo Samaj leaders did not accept Swamiji's firm faith on the divineship of the Vedas. He had met Babu Keshab Chandra Sen, who had suggested him that he should carry on his propaganda in the Hindi language, which was commonly understood by the people, as few could understand him speaking in Sanskrit. Swamiji readily accepted this useful suggestion which made him more accessible to the people, as they could understand his teachings more easily. Swamiji had also met Debendranath Tagore (father of the famous Rabindranath Tagore), as his doctrine of Brahmoism was more in time with his

radical views than the official Brahmo Samaj's orthodox views.

### (ii) The Punjab Trip

Swami Dayananda arrived at Lahore on the 19th April 1876 on the invitation of *Satya Sabha*- and *Brahmo Samaj* which were already in existence there. He was lodged in Ratan Chand's expansive garden and the Brahmo Samaj took responsibility for his lodging, boarding and all other incidental expenses etc. But Swamiji's frontal attacks on idol worship and other evils prevailing amongst the Hindus and his insistence on the infallibility of the Vedas alienated the orthodox and the members of the institutions which had invited him, turned against him and he was obliged to leave the garden and shifted to Rahim Khan Kothi. After his two month's Vedic propaganda an Arya Samaj was established at Lahore on the 29th July 1877. Though the first Arya Samaj had earlier been established in Bombay on the 10th April 1875, the firm foundation of the Arya Samaj at Lahore gave fill up to the Arya Samaj work in the Punjab more vigorously and enthusiastically than other provinces. The principles of the Arya Samaj were finally revised and reduced to ten only from twenty-eight originally formulated at Bombay which is now the authentic code of ten commandments of the Arya Samaj. Its constitution was also reframed at Lahore and finally settled permanently.

Swamiji's stay in the Punjab lasted for about fifteen months during which he visited important cities and towns and established Arya Samajas at Amritsar, Jullundur, Wazirabad, Gujranwala, Gujrat, Ludhiana, Ferozepur, Multan, Jehlum, Sialkot and Rawalpindi etc. Lahore was the pivotal point and it was the Headquarter of all the provincial Samajs, which issued all directions in the mofussil towns and cities etc. Swamiji had met the greatest success of his fifteen months stay in the Punjab.

### (iii) The Poona Trip

During Swami Dayananda's All-India tour for dissemination of the Vedic faith amongst his countrymen, he came to Bombay and from there he came to Poona on July 1, 1875 at the invitation of his admirer Justice Mohadev Govind Ranade. Swamji was received at the railway Station by Justice Ranade and other elite of the city and

was taken to the city in a grand procession. He was seated on a decorated elephant and followed by a large number of citizens. In front of the procession there was a decorated palki carrying the holy vedas. The procession proceeded smoothly for sometime. The orthodox Pandits, who were idol worshippers engaged some people to defame Swamiji and to obstruct the peaceful procession. They started a counter procession of their own. This procession started on the same path from the opposite direction, and when both the processions met, disturbance started. The rowdy elements threw dust and discarded flowers and garlands over Swamiji and Justice Ranade, who was sitting along with him. According to another version, the procession was taken from the Poona Regimental Bazar to the Poona city on the last day of Swamiji's stay at Poona after his forty day's stay during which he stayed for some days in the Poona city 'Bhide Vada' and some time in the Poona Camp. ('Aryodaya' Hindi Magazine of Delhi dt. 14.1.68).

Swamiji stayed for forty days at Poona, and had delivered 15 lectures and had also written his autobiography. During his stay at Poona, the wall of the citadel of the Maharashtrian Brahmanical orthodoxy got started shaking by his denunciation of the un-vedic rituals, such as idol-worship, child-marriage, Sati system and other superstitious beliefs held by them. He challenged if some one may show him any passage from the Vedas sanctioning idol-worship etc. but none came forward. In his lectures he proclaimed that the birth of a person was not the criterian of the caste system as was being understood by the people, but was based on 'gun' (quality), 'Karm' (deed) and Swabhav (temperament) of each individual person according to Manu, the ancient Law Giver.

After Swamiji's stay for forty days at Poona he returned to Bombay and was received at the railway station most enthusiastically by the respectable citizens.

Swamji had travelled expensively throughout the most important cities and towns of India and his name and fame spread in almost all the parts of the country, except the South, which he wanted to visit, but for his premature death he could not do so.

(iv) **Swamiji's trip to Kashi**

Swamiji had paid his visits to Benaras for a number of times, his "Shastrarth" with the learned Pandits was most note-worthy.

We reproduce below excerpts from Chapter XII of the book Benaras and the National Movement of Benaras and its *ghauts* published by the "Kashi Tirath Sudhar Trust", in 1931, which mainly deals with Swamiji's activities during his sojourn there :

"In one sense he (Swami Dayananda Saraswati) is the most original among the Indian reformers, as he is a spontaneous product of the mind of India and owed nothing to the Western culture. He had studied his own national literature and history and was proud of his country's glorious past. By his own careful observation, deep thinking and researches he had come to the conclusion that in the Aryan Scheme of social polity in India, the evils of idolatory and present craft of hereditary castes and untouchability and of the spirit of exclusiveness and isolation were the unhealthy accretions of later ages. The status of the women also was immensely higher in the ancient Aryan civilization. His own Guru Swami Virjanand, therefore, entrusted to him the great task of removing from the Hindu mind the woeful ignorance about their real past and charged him to teach them the study of the proper kind of literature and belief in one God and in the sublime teaching of the Vedas. Dayananda with his strong and unbending will resolved to take up this noble work as the mission of his life and started a vigorous campaign by preaching and organising debates and by writing pamphlets and books giving a rational interpretation of the Vedas."

In 1869 he visited Benaras and took part in a historic debate which created great sensation and excitement in the strong-hold of the orthodoxy "Back to the Vedas" was the clear note that he sounded. He treated the Vedas as 'revealed' and as being the purest foundation of knowledge and truth. The movement started by him soon began to gather strength and support. It was an indigenous movement from within the Hindu Society revivalist in its character and yet uncompromising in its hostility to superstitious beliefs and the social evils of the time. It was because of its propaganda in favour

of the simpler but higher credo of the Vedas that it appealed strongly to the average man who had a deep reverence of his faith, who, while he had not received the light of new ideas through the channel of Western education who was still capable of recognising current social evils when once his attention was drawn to them. The movement ushered in by Dayananda bears the stamp of his strong and wonderful personality and strikes a distinctively Hindu note. A Hindu to the very core, he stood for Hindu civilisation and Hindu culture in India and refused to be guided by alien standards or dominated by foreign ideals. By introducing an element of nationalisation in Hindu religion and by ritualising it strong dose of self reliance and vigour, he gave a new base of life to Hinduism which was supposed to be a dying faith. He proclaimed Hinduism to be a world religion, whose gates were open to all and which need not be confined merely to the four corners of India. To carry on his great mission he established the Arya Samaj in 1875. The Samaj with its masculine energy has proved itself to be a great constructive force and in trying to consolidate Hinduism and to purge it from those weaknesses which have been eating into it like a canker. It stands for Indian self-respect and for true Indian nationality by vigorously defending Hinduism and Indian culture against any hostile attacks. The one great principle of Dayananda's virile teaching was to dispel ignorance and to diffuse knowledge and in pursuance of that noble ideal, Arya Samaj has been doing remarkable educational work and has been sending out into the world enlightened young staunch in their faith and devoted to their faith and devoted to their motherland. One such institution among several others throughout the country has also been established at Benaras."

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## Concepts of Space-Time and Relativity-II

*Dr. A. S. Chakravarty*

In the previous article we have discussed on the basic concepts of space-time and the special theory of relativity and came to the important conclusion that there is a striking similarity of the Vedic concepts in regard to relativity with those of modern physics. In the present article we would like to deal with some more basic ideas on which the principle of relativity is primarily based. Over and above these we would like to see the effect of gravity in relativity as a result of which our world view gets drastically modified. This is known as the general theory of relativity which was developed by Einstein in the year 1913, eight years after his discovery of the special theory of relativity.

The special theory of relativity provides a common framework for the description of the phenomena associated with moving bodies relative to that of light which is an electromagnetic radiation, the basic features of this framework being the relativity of space and time and their synthesis into four-dimensional space-time. It has been mentioned repeatedly that the relativistic phenomena are not observable in everyday life because the speeds required to make them noticeable are those approaching the speed of light (1,86,000 miles per second). At the slow speeds that we encounter in the microscopic world, these effects are virtually undetectable. If they were

we would have discovered that an automobile running on the street is shorter than it is at rest, will have more weight than it does at rest and also its clock would have run slower than it does at rest. In fact a red hot object would have weighed much more than when it was cold (because energy has mass and heat is energy).

The entire theory of relativity rests on two crucial points : (1) Constancy of the speed of light (1,86,000 miles per second always in any frame of reference) and (2) Finite magnitude of the speed of light. Besides these in Einstein's time, there were uncertainty, both physical and philosophical, about what it means to be stationary or in motion. Towards the end of the last century there was a conflict between the classical relativity (represented by Galilean transformations to be described shortly) and Maxwell's prediction of the speed of light, denoted by  $c$ . Einstein's point of departure for the special theory of relativity came from a conflict between the above two well-established concepts. Galilean relativity principle was almost three hundred years old at the end of the last century, and it stated that any physical theory is, in fact, a theory of relativity if it accepts the difficulty of detecting absolute rest or absolute motion. Any relativistic theory assumes that the only kind of motion that we can ever determine is motion relative to some fixed point of reference. Galileo's relativity principle says, in addition, that the laws of mechanics are equally valid in all frames of reference that move uniformly relative to each other. This principle assumes that somewhere in the universe there is an 'inertial' frame of reference in which the laws of mechanics are completely valid and in which experiment and theory agree perfectly. All other frames of reference moving uniformly, relative to an inertial frame of reference, are also inertial frames of reference. Since the laws of mechanics are equally valid in all inertial frames of reference, this means that there is no way that we can distinguish between one inertial frame of reference and another by performing mechanical experiments in them. Frames of reference moving uniformly, relative to each other, can be taken as coordinate systems that move with a constant speed and direction. Our frame of reference is the earth which is revolving round the sun at a fantastic speed. It should be remembered that this speed is not the same at all positions on the elliptic orbit in which the earth rotates round the sun.

Provided all the coordinates move uniformly rotative to one another, we can translate the motion perceived in one frame of reference into another. The transformation laws of classical mechanics are built out of common sense. Even though we cannot determine whether a frame of reference is absolutely at rest or not, we can transform the velocities and positions from one frame of reference to another, provided that the frames of reference are moving uniformly, relative to each other. Laws of classical mechanics are equally valid or not valid in all such frames of reference because no one has yet found a coordinate system in which the laws of mechanics are strictly valid. Due to rotation of the earth, the laws of mechanics are not strictly valid for a coordinate system rigidly attached to earth. The earth is not an inertial frame of reference. If an inertial frame of reference could be found then the classical laws of mechanics would have been perfectly valid in a coordinate system fixed in it. In the absence of such an inertial frame which could not be found, the laws of classical mechanics appear exactly like a huge multistoried built on sands.

Perhaps the more disturbing fact is that the speed of light appears to disregard the transformation laws of classical mechanics. The speed of light just happens to be the most non-sensical thing ever discovered because it never appears to change. The problem seems to be that no matter what are the circumstances of measurement, no matter what is the motion of the observer, the speed of light always measures 1,86,000 miles per second in vacuum. But according to Galilean transformation laws, this can't be. Let us explain this apparent paradox. If both the source of light and an observer are at rest, the speed of photons (quanta of electromagnetic radiation) emitted from it will measure the same to the observer as the speed of photons emitted from it when he is rushing towards the source of light. This does not really make any sense. Since it is impossible to make an observer run towards the source of light or away from it, at a speed comparable to that of light, it seems to be really not possible to verify the above statement. It is really meaningless to try to get a support of the above statement by doing an experiment where the motion of the observer is *insignificant* compared to that of light.

We have actually two problems to sort out : (1) the problem of

absolute rest and (2) the problem of the constancy of the speed of light. Albert Michelson and Edward Morley tried to settle these questions once for all in the year 1887 by performing a crucial experiment. In fact they were trying to find out whether ether existed or not. During that time people used to think that the entire universe lies in and is permeated by an invisible tasteless, odourless substance that possesses no property at all but has to exist so that light waves can have something to propagate in. For light to travel as waves, according to the wave theory of light, something has to be waving. That something was ether. The ether was thought to be in everything and everywhere. We live and perform our experiments in a sea of ether. To the ether, the hardest substance is as porous as a sponge to water. Although we move in ether, ether does not move. It is absolutely stationary.

Although the primary reason for the existence of ether was to give light something to propagate through, its existence could solve the problem of locating the original inertial coordinate system in which the laws of mechanics would be completely valid. Though the results of Michelson-Morley experiment gave a verdict of death to the theory of ether, the idea of something very similar to the concept of ether has come up very recently. Quantum field theory resurrects a new kind of ether, e. g., particles are excited states of the featureless ground state of the field (the vacuum state). The vacuum state is so featureless and of such high symmetry that we cannot assign a velocity to it experimentally. The negative result of this experiment was explained by the experimenters themselves by saying that perhaps the earth carried a layer of ether with it as it moved through the ether sea, just as it carries its atmosphere with it as it travels through space and, therefore, close to the surface of the earth, the earth breeze cannot be detected.

An outrageous explanation was put forward by an Irishman named George Francis Fitz Gerald in 1892. He reasoned that perhaps the pressure of the ether wind compresses matter just as an elastic object moving through water becomes shortened in the direction that it is travelling. If this were true, then the arm of the interferometer (with which Michelson and Morley performed the experiment) pointing into the ether wind would be somewhat shorter than the arm that is not pointing into it. Therefore, a reduction in the

velocity of light traveling into the ether wind and back might not be detected because the distance that the light travels also is reduced. In fact, if the amount by which the interferometer arm pointing into the ether wind is shortened just corresponds to the amount by which the velocity of light traveling up that arm and back is reduced, then both beams of light in the experiment will reach the measuring device at exactly the same time. It is impossible to disprove this hypothesis. One year later a Dutch physicist Hendrik Antoon Lorentz expressed this hypothesis in rigorous mathematical terms. Lorentz's mathematical formulations of the Fitz Gerald-Lorentz contraction became known as the Lorentz transformations.

From the above discussions it seems tempting to say that Michelson-Morley experiment did not prove the non-existence of ether and this is all the more reasonable to suppose since the ether concept has staged a comeback in the recent quantum field theory. The other assumption, i. e., the constancy of the velocity of light can also not be proved with any definiteness since it is hard to make an observer move at a speed comparable to that of light. Actually Galilean transformation does hold good and to see it working one needs to have both the observer and the source move with comparable speeds.

Anyway the puzzle of the constancy of the velocity of light became the principle of the constancy of the velocity of light and this principle is the foundation stone of the special theory of relativity of Einstein. This principle assumes that whenever we make a measurement of the velocity of light, regardless of whether we are at rest or in motion relative to the light source, we should get the same result. We have already discussed from the view of classical mechanics that the principle of the constancy of the velocity of light makes no sense at all.

The second foundation stone of the special theory of relativity is the principle of relativity. Einstein borrowed the Galilean principle of relativity, after rejecting the idea of absolute rest and including all the laws of physics. In particular he included the laws governing electromagnetic radiation, which were unknown in Galileo's time.

In the general theory of relativity, the framework of the special theory is extended to include gravity. The effect of gravitational

attraction is to make space-time curved. This, again, is extremely hard to imagine. We can easily imagine a two-dimensional curved surface, such as the surface of an egg, because we can see such curved surfaces lying in three-dimensional space. The meaning of the word curvature for two-dimensional curved surfaces is thus clear but when it comes to three-dimensional space-time-let alone four-dimensional space-time-our imagination abandons us. Since we cannot look at the three-dimensional space 'from outside', we cannot imagine how it can be bent in some direction.

Leaving aside the complicated details of the general theory of relativity it is interesting to realize some of the outcomes of this theory. In our terrestrial environment, the effects of gravity on space and time are so small that they are insignificant but in astrophysics, which deals with extremely massive bodies, like planets, stars and galaxies, the curvature of space-time is an important phenomenon. All observations have so far confirmed Einstein's theory and thus force us to believe that space-time is indeed curved. The most extreme effects of the curvature of space-time become apparent during the gravitational collapse of a massive star. According to current ideas in astrophysics, every star reaches a stage in its evolution where it collapses due to the mutual gravitational attraction of its particles. Since this attraction increases rapidly as the distance between the particles decreases, the collapse accelerates and if the star is massive enough, no known process can prevent the collapse from going on indefinitely.

As the star collapses and becomes more and more dense, the force of gravity on its surface becomes stronger and stronger, and consequently the space-time around it becomes more and more curved. Because of the increasing force of gravity on the star's surface - not even light can escape from its surface. At this stage, we say that an 'event horizon' forms around the star, because no signal can get away from it to communicate any event to the outside world. We are not able to see such a star, because its light can never reach us and for this reason it is called a 'black hole'. The existence of black holes were predicted as early as 1916 and they have recently received attention because some recently discovered phenomena might indicate the existence of a black hole.

Black holes exhibit the effects of relativity in a most spectacular

way and are the most mysterious and fascinating objects. The strong curvature of space-time around them prevents not only their light from reaching us but has an equal striking effect on time. If a clock is attached to a black hole, no clock signals would reach us anymore since time slows down in a collapsing star and it stops altogether when it becomes a black hole. Thus, it follows that the complete collapse of the star takes an infinite time. The star itself, however, experiences nothing peculiar when it collapses. Time continues to flow normally and the collapse is completed after a finite length of time when the star has contracted to a point of infinite density. So how long does the collapse really take, finite or infinite time? In the world of relativity, such question does not make any sense. The lifetime of an event is relative and depends on the relative motion of the observer.

In the general theory of relativity, space and time are integrated together to give rise to the new concept of space-time and all measurements are relative depending on the state of motion of the observer. The whole structure of space-time is inextricably linked to the distribution of matter. Space is curved to different degrees and time flows at different rates in different parts of the universe. Thus we come to the conclusion that our notion of a three-dimensional Euclidean space and of the linearity of time are true in our ordinary experience of the physical world. This has to be abandoned when we transcend this ordinary experience.

The Vedic sages also talked about this extraordinary experience in higher states of consciousness and they affirmed that these states involve a radically different experience of space and time. By transcendental meditation they not only went beyond the ordinary three-dimensional space but also transcended the ordinary awareness of time. They indeed experienced an infinite timeless and yet dynamic and ever-changing present. Buddhist literature one finds a revealing passage quoted below :

'In this spiritual world there are no time divisions such as the past, present and future; for they have contracted themselves into a single moment of the present where life quivers in its true sense... The past and the future are both rolled up in this present moment

of illumination, and this present moment is not something standing still with all its contents, for it ceaselessly moves on.'

The Vedic seers emphasized that thought must take place in the matrix of time but that vision can transcend it. Vision is linked up with a higher dimensional space and therefore timeless. The concept of relativistic space-time is a similar timeless space of essentially a higher dimension. All events are not causal. Interactions between elementary particles can be interpreted in term of cause and effect only when the space-time diagrams are read in a definite direction. When they are considered as four-dimensional patterns without any definite direction of time attached to them, there is no 'before' and no 'after' and thus no causation. In the words of Swami Vivekananda in *Jnana Yoga* (p. 109) :

'Time, space and causation are like the glass through which the Absolute is seen..... In the Absolute there is neither time, space, nor causation'.

The Vedic spiritual traditions suggest various yogic paths for transcending beyond the ordinary concepts of space and time. These paths can free us from the causal relationships and hence from the bondage of '*Karma*'. In essence the Vedic philosophy is a true liberation from the concepts of space and time. The same may be said of relativistic physics.

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## Evaluation in Ancient Indian System of Education

Dr. H. G. Singh

The process of learning and education is as old as humanity. The progress of any country depends upon the development of education and whatever hopes, aspirations and longings that country may dream of for future, these can be realised only if good education in the widest sense is made available to the younger generation. While so many old cultures of the world extinguished in the long past the vedic culture still survives and its educational system must have been one of the many contributory factors. India had a rich tradition of educational progress dating back to the eras when many of the so called modern advanced countries were still passing through ignorance of the dark ages and when denizens of these countries were still sprouting from the very roots. The ancient Indian system of education can still contribute some solid lessons in regard to the duties that every section of humanity needs in cultivating the proper atmosphere, courses, methods of teaching and evaluation too.

### Brief historical perspective :

Sketching the historical development of education in ancient India the writers like Dr. A. S. Altekar, Dr. Veda Mittra etc. have divided it in the following four periods :

- (1) The first period, from pre-historic times to 1000 B. C. i. e., the Vedic age.
- (2) The second period from 1000 B. C. to 200 B. C. i. e., the age of Upanishads, Sutras & Epics.
- (3) The third period extended from 200 B. C. to 500 A. D. i. e., the age of Dharama Shastras.
- (4) The fourth period extends from 500 A. D. to 1200 A. D. i. e., the age of Puranas.

L. Lakshmanswami Mudaliar has divided the period in two phases of Aryan and Buddhist ages. Whatever the temporal division may be followed for the convenience of description the fact is that there is unity and continuity of tradition relating to education from early Vedic period to pre-Mohamedan period. Minor changes in the educational set up occurred due to specific needs of different times but the basic pattern remained the same.

### Basic Concepts of Ancient Education :

Starting with the Vedic times the Atharva Veda at 11/5/3 says :

आचार्य उपनयमानो ब्रह्मचारिणं कृणुतेगर्भमन्तः ।  
तं रात्रोस्तिस्त्व उदटे वर्भति तं जातं दष्टुभिसंयन्ति देवाः ॥

"It means at the time of admission ceremony (*Upanayan Samskar*) Acharya (teacher) adopts the student in his womb like a mother and keeping him for three nights he gives him the second birth at the time of education completion ceremony (*Samavartan Samskar*), when even the Devtas come to have the auspicious glance of the new *Snatak*." This is the reason why in Indian culture the educated learned persons are usually called *Dwij* (second born). Here the three nights mean the three stages of education viz., elementary, intermediate and higher, through the dark ignorance of which the Acharya (teacher) guides the Shishya and brings him to complete light of learning. This fact points towards the very close, knowledge feeding, protective and over all careful contact of the teacher with the students. Thus produced, the graduate (*Snatak*) was so highly learned and honourable that even the Devtas i. e., persons of upper strata used to come to have his *Darshan*. Such was the ideal

responsibility of the teacher. But how such teaching was done the Taitriya Upanishad says :

ऋतं च स्वाध्यायप्रवचने च । सत्यं च स्वाध्याय प्रवचने च । तपश्च स्वाध्यायप्रवचने च । दमश्च स्वाध्याय प्रवचने च । शमश्च स्वाध्यायप्रवचने च । अग्निहोत्रं च स्वाध्यायप्रवचने च अतिथयश्च स्वाध्यायप्रवचने च । मानुषं च स्वाध्यायप्रवचने च । प्रजा च स्वाध्यायप्रवचने च । प्रजश्य स्वाध्यायप्रवचने च । प्रजातिश्च स्वाध्यायप्रवचने च ।

"Study and teach realistically. Study and teach with good conduct. Study and teach all Shastras doing penance (*Tapa*) and hard labour. Control senses and keep them away from distractions and learn and teach keeping the desires and mind free from evils. Study and teach about fire and electricity. Study and teach while serving the guests. Study and teach while doing Agnihotras, (Yajna and Prayers). Study and teach following all human behaviours i.e., observing duties and laws of the land. Study and teach preserving *Virya* i.e., maintaining *Brahmacharya* (celibacy)."

Thus the student was kept free from all kinds of impurities and pollutions, away from country persons, selfish citizens, disturbances of home, hazards of city life, and engrossed in studies and character building. Like a coin there were two inseparable sides of education viz., the aquisition of knowledge and the development of good conduct. The Acharya had to watch and train the *Acharan* (conduct) of the *Brahmachari* i.e., one who is practising the sacred learning in behaviour. Knowledge without practical learning in life had no place in ancient education.

#### Types of Institutions :—

In the beginning there used to be individual teachers called *Rishis*, *Acharyas* and *Gurus* who run their *Ashrams*, *Rishikulas* and *Gurukulas* far in jungles where a few students used to live for years to carry out their pursuit of learning on the pattern described above. In due course there started alongside, some big centres of learning such as Taxila (near modern Rawalpindi). But with the start of Buddhism there arose monasteries where a large number of students used to live

and their education was solely in the hands of Monks, who differed from Vedic pattern. Nalanda was their famous seat of learning. The education was free and there were separate centres of learning for boys and girls. Usually the session started on *Shravan Poornima*. The teaching and study hours were morning afternoon and early night. The courses of study were generally framed and differed to cater the timely needs of the society.

The elementary education was compulsory, the intermediate was obligatory and the higher was optional allotted after strict educational and vocational guidance by the teacher. The teacher of higher vocational learning never imparted knowledge to the person not having aptitude for that trade. (Ref. Mahabharatamed by Haridas Siddhantavagis, Sabha Parva Canto v/5/4 Page 30; Badrayan Vedant Sutra trans. by Rai Bahadur Sirish Chandra Vasu Page 387; Aryadeva Satasashtra trans. by Guiseppe Tucci P. 2 and Dharamshastra ed. by Manmath Nath Datta Vol. I pp. 330-331). Failing in one discipline, the student was asked to carry out another. The teachers preferred to live and die with the high art and learning of their trade rather than transfer it to the undeserving person. This tradition had been always kept strictly in view by ancient Indian teachers.

### Ancient by Evaluation System :

After discussing the necessary general features of ancient system of education in very brief we now come to the main problem of the day—the student testing or evaluation.

We have seen above that very close and 24 hours personal contact of the teacher and student was the main feature of the ancient education. The teacher at the lower standard was a symbol of father and guide and at the higher standard was a friend, philosopher and guide living together in the real sense. Due to this closeness the teacher was in thorough know of the student's knowledge as well as short comings both in theory and practice. Just imagine in the present context, if the sons of, for example, physics or history heads of departments are studying in their father's respective deptts. and also living with them at homes, then these heads would naturally know well the knowledge position of their sons and for them there would hardly be any need of fresh formal

evaluation. More close than this was the position of the ancient Acharya who used to evaluate the student almost daily in some form or the other. According to Dr. Mitra there was constant examination of the learner, and further lessons were given only when the former ones had been learnt and digested. The teachers used to suspend further lessons in the case of those who had forgotton some of the portion done earlier. Efficient students who did quick learning were not made to mark time but encouraged and instructed further. Thus intelligent and diligent students could finish their studies earlier. There was no class system so there were no annual formal examinations and mass promotions to the next class.

The basic pionts coming out of the above are : (1) that due to strict educational and vocational guidance only students with aptitude and striving for a particular discipline were given chance to study that branch. (2) That the teachers used to make constant objective evaluation and never allowed an undeserving person to be his student. (3) That in conduct and behaviour both the teacher and student were really faithfull to their jobs. There was no place for non-attendance, non-learning, non-cooperation, non-teaching and ultimately mass copying.

But in the present educational system these things are common because the above three back-bone factors are mostly missing. Due to lack of aptitude and striving the student does not attend the class and thus compelled he adopts short cuts and deceptive ways at the time of evaluation. His sole motive becomes somehow to get degree with higher percentage of marks and not to acquire the learning. Unless there is change in this motive all evaluation systems will fail. Comparing the modern teacher with that of Vedic times is also a great change of motive. For the Vedic teacher the soul motive was the search for true learning and imparting it to others sacredly. The values for the present teachers (barring a few) are multifarious. There is a long talk of weekly or monthly evaluation by the teacher concerned as practised in some advanced countries but under the circumstances prevailing it is doubtful whether the teacher would be able to do justice because he is overburdened with several pressures.

Lack of ideal and faithful *Acharan* (conduct) of both the teacher and student will invariably come in way of all educational functioning.

Apart from constant day to day evaluation by the teacher there used to be a very hard open public evaluation before the assembly of learned scholars at the time of education completion ceremony (*Samavartan Samskar*). The Acharya, after his hard testing and getting confident of his best brass product, used to offer the becoming *Snatak* (graduate) to the general assembly of all learned scholars to put all sorts of questions and the *Snatak* was to satisfy them, failing which he was asked to carry out the study again (Ref. Brahddaranyak upanishad. 3/3/1, 3/6/4 and 6/2/1-2). Here I am reminded of the same type of practice being followed in I. I. Ts. Whenever there is the Viva Voce of some Ph. D. candidate, the whole faculty members sit and put all sorts of related questions which the candidate is required to reply. Not only so even everybody without restriction is allowed to observe the whole process. It is not a closed door 2/3 men confidential Viva Voce. Thus we can say that the modern evaluation system as developed by the centres of most advanced learning I. I. Ts, was actually in practice in ancient Indian system of learning.

Lastly there used to be three kinds of *Snataks* (graduates) viz., *Vidya Snatak*, (who has achieved high proficiency in learning but not in the observance of *Vrat* (conduct), *Vrat Snatak* (who has achieved high proficiency in conduct and *Vrat* observance but not in theoretical knowledge) and the *Vidya Vrat Snatak* (who has achieved proficiency both in theoretical knowledge as well as in conduct). Thus the full *Snatak* was *Vidya Vrat Snatak* who had achieved whole personality perfection including *Annamaya Kosha*, *Pranmaya Kosha*, *Manomaya Kosha*, and *Vigyanmaya Kosha*.

In final conclusion we can say that the following plus points of ancient Indian system of education if followed in some modified form can really contribute to the modern system :

- I. Greatest possible personal contact between the teacher and student.
- II. Revolutionary change in motivation (from mere formal to real

education) in both the teacher and student.

III. Sessional evaluation by the teacher concerned.

IV. Open assembly evaluation of higher scholars.

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## Vedic Mathematics

S. A. Naimpally

In these talks at Sandeepany West we propose to explain a few gems from the book VEDIC MATHEMATICS by Jagadguru Swami Sri Bharati Krsna Tirthaji Maharaja, Sankaracarya of the Govardhana Matha, Puri (Motilal Banarsidass, Varanasi, 1965). Jagadguruji was Born in Tinnivelly (Near Madras) in March 1884. He was named Venkataraman and was an exceptionally brilliant student who invariably won the first place in all the subjects throughout his student days. He had his schooling in the National College, Trichanapalli, Church Missionary Society College, Tinnevelly and Hindu College, Tinnevelly. At the age of sixteen he was awarded the title of "SARASWATI" by the Madras Sanskrit Association. In 1904 he passed with highest honours the M. A. examination of the American College of Sciences, Rochester, N. Y. from the Bombay centre. After graduation Venkataraman worked with Shri Gopal Krishna Gokhale and in 1908 was appointed the principle of the National College at Rajmahendri. In 1911 he left his job and devoted himself exclusively to spiritual pursuits under Sankaracarya of Sringeri. After eight years of deep study, he was initiated into the holy order.

In 1921 he was installed as the head of the Sharada Peetha which he left in 1925 to assume the headship of Sri Govardhan Math, Puri. Jagadguruji was a man of extraordinary talents and was well

versed not only in Vedanta but also in several secular fields including science and humanities. His special forte was Mathematics in which he rediscovered many short cuts and novel methods in *Stapathyaveda*-an upaveda of Atharva Veda containing information in engineering, architecture structural designs, etc. After a painstaking research lasting for eight years, Jagadguruji found therein sixteen sutras and thirteen subsutras which cover a vast ground, beginning with simple arithmetical computations and including Algebra, Geometry, Trigonometry, Analytical Geometry and Calculus. He wrote sixteen volumes on his discoveries but only one volume has survived. He lectured with grand success at universities in India (Nagpur, B. H. U. etc.), U. S. A. and U. K. He also gave T. V. demonstrations in U. S. A. He died on February 2; 1960 at Bombay.

In Mathematics, as it is generally taught nowadays in schools, different methods are adopted for different problems. For those who do not have a liking for Mathematics, this presents a bewildering maze of complicated calculations, resulting in a dislike for the subject. On the other hand, Jagadguruji shows how a simple *sūtra* can not only simplify calculations in a given problem but also the same *sūtra* can be used to solve different problems. At several places he gives modern proofs in support of the methods explained therein.

We begin with multiplication. The relevant sutra is

निखिलं नवतश्चरमं दशतः

i.e., "All from nine and the last from ten". Suppose we want to find  $99 \times 97$ , we take as base for calculation, that power of 10 which is nearest to the numbers viz.  $10^2 = 100$ . Put the numbers one below the other. Subtract each of them from the base; this amounts to subtracting the last digit from 10 and the others from 9. Put a dash - between them. Product will have two parts one on the left side and one on the right side. To get the left part, cross subtract ( $99-03$  or  $97-01=96$ ). Vertically multiply the deficits (01 and 03) to get the digit (03) on the right. The work is as follows :

$$\begin{array}{r}
 99 - 01 \\
 \times 97 - 03 \\
 \hline
 96 / 03
 \end{array}$$

The answer=9603.

Another example  $888 \times 998$ . Here we take as base  $10^3 = 1000$ .  
Work is as show below :

$$\begin{array}{r}
 888 - 112 \\
 \times 998 - 002 \\
 \hline
 886 / 224
 \end{array}$$

Answer 886224

The algebraic proof of the above method is based on the formula  $(x-a)(x-b) = x(x-a-b) + ab$ .

If the product on the right side is more than the number of the digits on the right, then we carry over as in  $88 \times 88$  :

$$\begin{array}{r}
 88 - 12 \\
 \times 88 - 12 \\
 \hline
 76/144 \quad \text{Answer is 7744}
 \end{array}$$

If the numbers to be multiplied are more than some power of 10, then we modify our method by cross-adding instead of cross-subtracting. Suppose we want  $111 \times 109$  :

$$\begin{array}{r}
 111 + 11 \\
 \times 109 + 09 \\
 \hline
 120/99 \quad \text{Answer } 12099
 \end{array}$$

Here  $120 = 111 + 09 = 109 + 11$ . Note that each answer is automatically checked. The algebraic formula which is at the basis of the above is  $(x+a)(x+b) = x(x+a+b) + ab$

If one number is above and another is below a power of 10, then the digit on the right side will be negative and needs to be subtracted.

from the digit on the left side, e. g.  $102 \times 98$  :  $102 + 02$

$$98 - 02$$

$$\hline$$

$$100 / 04 \text{ Answer } 99/96$$

Note that to get the final answer, we again use the निखिलं sutra.

If the numbers are not near a power of 10, we use a suitable base which is a multiple of 10. Suppose we want to find  $41 \times 43$ . We

take the base  $40 = 10 \times 4$ .

$$\begin{array}{r} 41 + 1 \\ \times 43 + 3 \\ \hline \end{array}$$

$$\begin{array}{r} 44/3 \\ \times 4 \\ \hline \end{array}$$

$$176/3 \text{ Answer } 1763.$$

Here we use a sub-sutra

आनुरूप्येन

Which means "proportionately".

A corollary naturally arising out of the निखिलं sutra is

यावदूनं तावदानीकृत्य वर्गच योजयेत

which means "whatever the extent of its deficiency, lessen it still further to that very extent; and also set up the square (of that deficiency)". To Square 97 we note that  $97 = 100 - 3$ . We further subtract 3 from 97 to get 94. Square of 3 is 9 and so  $97^2 = 94/09 = 9409$ . To find  $89^2$  we note that  $89 = 100 - 11$ . So  $89^2 = (89-11)/11^2 = 78/21 = 7921$ ; here we carry 1. Similarly,  $9984^2 = (10000-16)^2 = (9984-16)/16^2 = 9968/0256 = 99680256$ . The algebraic the formula is  $(a-b)^2 = a(a-2b) + b^2$ . Obvious modification is to be made is the number is greater than a power of 10.

The foregoing examples of multiplication consisted of numbers

which were slightly greater or less than some power of 10. A general formula for the multiplication of any two numbers is the sutra

ऊर्ध्वतिर्यग्भाष्यम्

i.e., "vertically and crosswise". Suppose we want  $16 \times 11$ . We write :

$$\begin{array}{r}
 16 \\
 \times 11 \\
 \hline
 1 : 1 + 6 : 6 \quad \text{Answer 176}
 \end{array}$$

Product of 1 with 1 is on the left side. Then the sum of the two cross-products  $1 \times 1$  and  $6 \times 1$  is in the middle. Finally product  $6 \times 1$  is on the right side. The algebraic formula at the basis of this is  $(ax+b)(cx+d) = acx^2 + (ad+bc)x + bd$ .

If the products have more than one digit, then carrying over is necessary and the whole work can be neatly arranged in two lines irrespective of the number of digits in the multiplicands. We give two examples :

$$\begin{array}{r}
 37 \\
 \times 42 \\
 \hline
 1 \ 2 \quad 4 \quad 4 \\
 \quad \quad | \quad | \\
 \quad \quad 3 \quad 1 \\
 \hline
 1 \quad 5 \quad 5 \quad 4
 \end{array}$$

Product 3 and 4 is 12. The sum of cross products  $3 \times 2 + 4 \times 7 = 34$  is written 3 below 2 and 4 to the right of 2. Finally the product  $7 \times 2 = 14$  is written 1 below 4 and 4 to the right of 4. All that remains is to add.

$$\begin{array}{r}
 582 \\
 \times 231 \\
 \hline
 1 \ 0 \ 1 \ 3 \ 4 \ 2 \\
 \quad \quad | \quad | \quad | \quad | \\
 \quad \quad 3 \ 3 \ 1 \ 0 \\
 \hline
 1 \ 3 \ 4 \ 4 \ 4 \ 2
 \end{array}$$

Product of 5 and 2 is 10 which is written below the line. Next we write  $5 \times 3 + 2 \times 8 = 31$  with 3 below 0 and 1 to the right of 0. Then  $5 \times 1 + 2 \times 2 + 8 \times 3 = 33$  is written 3 below 1 and 3 to right of 1. The cross product  $8 \times 1 + 3 \times 2 = 24$  is again written in the slanting way. Finally the product  $2 \times 2 = 02$  is written. Then we add to get the answer 134442. The method is based on the algebraic formula  $(ax^2 + bx + c)(dx^2 + ex + f) = adx^4 + (ae + bd)x^3 + (af + cd + be)x^2 + (bf + ce)x + cf$ .

Now we explain the division by the निखिलं sutra which was used earlier for multiplication. Suppose we want to divide 12345 by 888. The work is shown below.

$$\begin{array}{r}
 888 \\
 112 \\
 ) \\
 ) \\
 ) \\
 \hline
 13/801
 \end{array}
 \quad
 \begin{array}{r}
 12/345 \\
 1/12 \\
 /336 \\
 \hline
 \end{array}$$

Answer : quotient 13 and remainder 801.

We use निखिलं sutra to get 112 below 888 (Subtract last digit from 10 and the rest from 9). The first digit of the dividend is 1, we multiply 112 by 1 and shift it by one place. Next we add the two vertical digits of the second column viz. 1 and 2 = 3 and multiply 112 by 3 to get 336 and write this below 112 but after shifting it by one place. Now we have reached the 'end' and we merely add to get the result'. Note that we have only used multiplication and addition to perform this division.

$$\begin{array}{r}
 \text{Divide 11001 by 88} \\
 88 ) 110/01 \\
 12 ) 12 \\
 2/4 \\
 /48 \\
 \hline
 124/89 = 125/01 \\
 \text{So } \frac{11001}{88} = 125 \frac{01}{88}
 \end{array}$$

Thus occasionally we have to use one more step.

We now explain a method for finding H. C. F. (Highest Common Factor). Generally in schools two methods are taught (i) Factorise the two expressions (ii) Method of continuous division. The vedic method is based on the sutra

लोपनस्थापनाभ्याम्

i. e., alternate destruction of the highest and lowest powers." Suppose we need the H. C. F. of  $4X^3 + 13X^2 + 19X + 4$  and  $2X^3 + 5X^2 + 5X - 4$ . We first get rid of the constant term by adding the two expressions :

$$\begin{array}{r}
 4X^3 + 13X^2 + 19X + 4 \\
 -(4X^3 + 10X^2 + 10X - 8) \\
 \hline
 3X^2 + 9X + 12 \\
 +3(X^2 + 3X + 4) \\
 \hline
 \end{array}
 \qquad
 \begin{array}{r}
 4X^3 + 13X^2 + 19X + 4 \\
 +(2X^3 + 5X^2 + 5X - 4) \\
 \hline
 6X^3 + 18X^2 + 24X \\
 +61(X^2 + 3X + 4) \\
 \hline
 \end{array}$$

So the H. C. F. is  $X^2 + 3X + 4$ .

This method is based on the observation that H. C. F. of two expressions P Q is also the H. C. F. of  $P \pm Q$ ,  $2P \pm Q$ ,  $P \pm 2Q$ ,  $MP \pm NQ$  (if M and N have no common factors).

We continue this review by an example of partial fractions.

$$\frac{1}{X^3 - X^2 - X - 1} = \frac{A}{X-1} + \frac{B}{(X-1)^2} + \frac{C}{X+1}$$

Clearing fractions we get

$$1 = A(X^2 - 1) + B(X+1) + C(X+1)^2 \quad \dots \quad \dots \quad (1)$$

Putting  $X=1$ , we get  $B = \frac{1}{2}$

Differentiating (1) we get

$$0 = 2AX + B + 2C(X-1) \quad \dots \quad \dots \quad \dots \quad (2)$$

Putting  $X = 1$  we get,  $2A + B = 0$ ,  $A = 1/4$

Differentiating (2) we get

$$0 = 2A + 2C, \text{ so } C = -A = 1/4$$

Generally (1) is solved by giving three suitable values to  $x$ ; the method of differentiating is quite novel.

We next take up the question of the conversion of vulgar fractions into their equivalent decimal form. The relevant sutra is

एकाधिकेन पूर्वण

i.e., "By one more than the previous one". First we take up a fraction whose denominator ends in 9. The last digit of the recurring decimal will be 1 ; the product of the last digit of the denominator and the last digit of the decimal is always 9. If the fraction is  $1/29$  then we take  $2+1=3$  as our multiplier as per the sutra "one more than the previous one". Starting with 1, we go on multiplying by 3 and carring the numbers as usual. When we arrive at  $29-1=28$  (denominator-numerator we stop and write the remaining numbers are the results of subtracting the numbers already obtained from 9. Thus we have

$$\begin{array}{r} 96551724137931 \\ 111 \quad 2 \ 1 \ 122 \end{array}$$

The next number is  $3 \times 9 + 1 = 28 = 29 - 1$ , so we stop here and subtract each of the above numbers from 9 and get :

$$03448275862068$$

The answer for  $1/29$  is

$$0.0344827586206896551724137931.$$

If the number does not end in 9, we multiply it suitable to get the last number 3. Thus  $1/13 = 3/39$ . In this case the last digit in the decimal is 3 and the multiplier is  $3+1=4$ . We stop when we reach  $39-3=36$ . Thus

$$\begin{array}{r} 923 \\ 1 \end{array}$$

So the next three numbers are 076. Thus  $1/13 = 0.076923$ .

The sutra "one more than the previous one" can be used to square the number that ends in 5. We multiply the number before 5 a number which is one more than itself and write it before 25. Thus

$$115^2 = (11 \times 12)/25 = 132/25 = 13225$$

$$315^2 = (31 \times 32)/25 = 992/25 = 99225.$$

This result is a consequence of the algebraic identity  $(10x + 5)^2 = 100(x)(x + 1) + 25$ .

The above rule can be applied to multiply two numbers whose last digits together total 10 and whose previous parts are equal. Thus

$$114 \times 116 = 11 \times 12/4 \times 6 = 132/24 = 13224.$$

Further it can be expanded to include

$$884 \times 816 = 8 \times 9/84 \times 16 = 720/1344 = 721344.$$

A related subsutra is

एकन्यूनेन पूर्वे ण

i. e., "One less than the previous one" and can be used to multiply numbers by a number consisting of 9's. Thus  $9767812 \times 9999999 = (9767812-1)/0232188 = 97678110232188$

Here we have used निखिलं sutra to get the right side. It can be easily proved by this sutra.

These are only a few samples from the book written by Jagadguruji.

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## Divine message for the performance of Havan Yagya (Agnihotra)

*D. D. Sharma*

It has been ordained in the Vedas that all house-holders, regardless of caste and creed should perform Havan-Yajna in their houses daily, without fail. The great prophets and philosophers have also laid great stress on its performance. To what extent man/woman adds impurities to the atmosphere daily, by defecating, exhaling and smoking etc. thereby contaminating the air and polluting water, to that extent, he/she is committing a sort of sin. In atonement for this he/she should contribute so much or even more by means of Yajna for the purification of air, water, vegetation and plants in order to purify the environment.

In the Gita, Lord Krishna, has drawn special attention of the house-holders to do the *Dev Yajna* (Havan Yajna) every day (Gita Adhayai III Slokas 10, 11, 12). There is no exaggeration in saying that it is a panacea for many ills. It is an antedote against many contagious diseases. During *Ram Rajya*, it is said that performing Havan-Yajna was the pride of every house holder and in whose, house it was not performed, people would take it to this extent that some mishap might have occurred in that house.

On this subject, some controversies are held from time to time.

Some persons are of the view that odoriferous articles such as saffron, musk, camphor, scented flowers and scent in the house can serve the same purpose as they also remove pollution of the atmosphere. In fact, the things, referred to above, do not have the disintegrating capacity to rid the house of its impure air and replace it by the fresh pure air. It is fire alone which possesses that power and totally removes the impurities of the air and reduces them to their constituent parts which getting lighter, are expelled from the house and replaced by fresh air from outside.

While some persons hold the opinion that it is not a wiseman's act to waste clarified butter, incense and wood into the fire. As a matter of fact, such persons seems to possess no knowledge about the physical science. Speaking of Chemistry, an eminent doctor of U.S.A. (Dr. Draper) say's, "It has disposed of the idea of the destruction and creation of the matter. The science accepts without any hesitation the doctrine of imperishability of substance for though the aspect of a thing may change through decomposition and recombination in which its constituent parts are concerned, every items continues to exist and may be recovered by suitable process, though the entire thing may have seemingly disappeared." An eminent scholar and educationist of U.S.A. Mr. Andro Jackson Davis in his famous book "Harmonical Man" has categorically stated under the caption "Science of pouring water on earth" that burning of fire is very advantageous to invite rain which view is identical with our doctrine in respect of the performance of Havan (*Agnihotra*). As a matter of fact, the products which rise up in the atmosphere as a result of burning of ghee, incense and wood considerably cause the purification of environment and thus bring about large returns for the human beings as compared to the usefulness of individual constituents.

In the Yajur Veda, the following hymns corroborate the above view and lay a great emphasis on its performance.

ओ३३ । मध्वा यज्ञं नक्षसे प्रीणानो ।  
नराशंसा ग्रग्ने सुकृद्वेवः सविता विश्वारः ॥ यजुर्वेद 27/३

People who offer oblations in the sacred fire with aromatic articles etc, undoubtedly, purify the air and rain water and the rain water when pours on the earth has its own medicinal value. It

increases productivity of food-stuff, flowers, fruits, medicinal herbs etc. and purifies them and thus gives benefaction to lacs of inanimate and animate beings. God' in turn, blesses such persons with supreme happiness

ओ३म् । जन्यत्यै त्वा सं यौमीदमग्नेरिदमग्नीषोमयोरिषे  
त्वा घर्मोसि विश्वायुरुरुप्रथा उरु प्रथस्वोरु ते  
यज्ञपतिः प्रथतामग्निष्टे त्वचं मा हि सीद्वेवस्त्वा  
सविता श्रपयतु वर्षिष्ठेऽधिनाके ॥

यजुर्वेद 1/22

It has been ordained by the Almighty Father through the medium of the Vedas to perform Havan Yajna with requisite nutrients, and curative, sweet and aromatic articles which promote the avenues of wealth, food and long life. It is further ordered that this beneficial, pious and noble Karma should not be abandoned, under any circumstance. Without Its performance air, rain-water, food-stuff and medicinal herbs cannot be purified and without their purification, no one can attain happiness because of various pollutions, namely, (1), Smoke pollution, (2) Water pollution, (3) Food pollution, (4) Noise pollution and (5) Air pollution, polluting and defiling the atmosphere resulting in the birth of many diseases.

Dr. Y.S. Fung of the University of Hong Kong particularly stressed the need for ensuring Pollution-free atmosphere by using electrically operated vehicles instead of those driven by petrol and diesal. Dr. Fung spoke at an international symposium on Electroanalytical Chemistry and Electro-chemical Technology at Punjab University, when, besides Dr. Fung, eminent scientists from the U.S.A. Canada and Egypt had also participated.

This evidently shows that scientists of the world are fully aware of the fact that the smoke-pollution destroys the purity of the atmosphere and adds defilement and impurities to it.

Now Air Pollution has raised its head. It is threatening the National monuments. It has been appealed to the Indian Union Govt. to take adequate steps to safeguard the *monuments*. The attention of the Indian Council of Historical Research has been drawn to put an end to the pollutions.

Such being the state of affairs, all types of pollutions are increasing day by day and the only remedy lies in the introduction of Havan Yagya in every hearth and home in order to make the atmosphere free from pollutions.

As inculcated in the Vedas, the celebration of Havan-Yajna destroys all impurities and pollution in the atmosphere and thus gives benefaction to lacs of persons and its non-performance brings diseases, pains and troubles. This is the commandment of the Lord Gracious and his orders should not be violated. That is why our Indian Philosophers speak highly about the importance and indispensability of Havan-Yajna.

So it is the paramount duty of every person to provide maximum happiness and comforts to the people through Havan-Yajna. By spending a nominal amount of money when millions of people can be benefitted by its performance, then why this Karma should be abandoned. It must be done with unfailing regularity.

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## Life and works of Swami Dayananda Saraswati :

*Pahlad Ramsurrun*

"I offer my homage of veneration to Swami Dayananda, the great path maker in modern India, who through bewildering tangles of creeds and practices—the dense undergrowth of the degenerate days of our country-cleared a straight path that was to lead the Hindus to a single and rational life of devotion to God and service for man. With a clear-sighted vision of truth and courage of determination he preached and worked for our self-respect and vigorous awakening of mind that could strive for a harmonious adjustment with the progressive spirit of the modern age and at the same time keep in perfect touch with that glorious past of India when it revealed its personality in freedom, of thought and action, in an unclouded radiance of spiritual realisation." Rabindranath Tagore.

In the bygone ages, there was a general recognition of existing evils and abuses in the Indian Society and Religion. The Vedas were no longer regarded as divine truth, and the law of life given by God to human being. The existence of Vedic philosophy and Vedic literature were unknown to scholars and layman alike. The names of the Great Emperor Asoka and the venerable Buddha had fallen into oblivion.

But during the second half of the nineteenth century, a strong

wave of reforming activities was initiated, first by Raja Rammohun Roy, the founder of Brahmo Samaj, and secondly, by Maharishi Dayananda Saraswati, the founder of the Arya Samaj. However, the followers of Brahmo Samaj, afterwards were lured by western thoughts and ideals, while Swami Dayananda and his followers stuck to India's past heritage, and they took inspiration and derived their basic principles from her Vedic scriptures.

### Birth and early life

Dayananda, as he writes in his autobiography, that was published in the 'Theosophist', was born in a family of Northern Brahmins in the town belonging to the Royalty of Morvi in Kathiawar in 1824. He was "taught to worshipping the uncouth of clay representing Siva known as the *Parthivalinga*."

In his early days, the boy who was called Moolshankar, studied Sanskrit grammar and learnt the Vedas by heart. Besides, he accompanied his father in his visits to the shrines and temples of Shiva. Shiva was the most divine of all the Gods to his father. Young Dayananda lived comfortably with his father, who was a banker and revenue collector, until their comfortable relations were strained by an incident.

He was keeping vigil as part of the ceremony on invitation in the temple of Siva, when doubts suddenly assailed him. "I feel it impossible", he told his father, "to reconcile the idea of an omnipotent living God, with this idol, which allows the mice to run upon its body, and thus suffers the image to be polluted on the slightest provocation."

The death of his sister at the age of 14, followed by that of one of his affectionate uncles created in him "a conviction that there was nothing stable, nothing worth living for in this world."

After witnessing these troubling incidents, Dayananda left the paternal hearth, just to avoid his marriage at the tender age of 21.

He was caught by his father's search party men, but he escaped, and after this, like the Buddha, he wandered about India as a mendicant ascetic in quest of knowledge and truth.

At Baroda, in the Chetan nath (a temple) he held several discourses with Brahmananda, and a number of sanyasis on the Vedanta philosophy. There he learnt clearly, "I am Brahma, the Jiva (soul) and Brahma being one."

Afterwards, he went on the banks of Narbada river, and became the disciple of Paramananda Paramhansa. After studying the Vedanta, he became anxious to be a sanyasi at the tender age of twenty-four. He was consecrated with difficulty. After consecration he was given the name of Swami Dayananda Saraswati.

For fifteen years, Dayananda wandered from place to place inquiring about scholars of fame, men of wisdom, and ascetics of great religious merit. Whenever he met one, he stopped, sat at his feet and studied philosophy and vedic scriptures. It was in the course of these wanderings that he acquired the theory and practice of yoga.

However, his thirst for knowledge was not yet quenched, for during his wanderings he met numerous scholars and sadhus, but he did not meet a single one who attained his ideal Guru. "He could not accept the blind followers of authority or slaves of traditions, nor did he care for a life of mere renunciation or just meditation. Encircled by ignorance, prejudice superstition, misery and tyranny, he did not desire a life of soulless bliss and peace. He was a passionate lover of liberty. In his wanderings through that beautiful and noble land of his-land of loftiest thoughts the purest ethics and the noble traditions-he found everything chaotic. Even the repositories of the sacred lore of the Aryas, the representatives of the authors of the Upanishads and the Darshanas, the descendants of Manu and Yajnyavalka, were steeped in ignorance and superstition. (Rai).

### An Ideal Guru

In 1960, Swami Dayananda came to Mathura and there met Swami Virjananda Saraswati, his spiritual teacher, who was as if waiting for a man of Destiny. This implacable man was a *sanyasi*, blind from infancy, and from the age of eleven quite alone in the world, a learned man, a terrible man, who had outgrown his

education. He despised image-worship, superstition and the pettiness of current Hindu life, and the traditional system of teaching.

Swami Dayananda had been studying for more than thirty years by now, and he required just a finishing touch from the hand of a master spirit. Hence for two and a half years, he put himself under his tutorship. Swami Virjananda was a man of hot temper and sometimes treated Dayananda harshly, until one day the master spirit informed him that he had nothing more to teach.

But before separating from this indomitable man, who extracted from him a promise that he (Dayananda) would wage an unremitting warfare against falsehood and social evils, annihilate the aceritions that had crept into the Hindu faith, and reestablish the priestine vedic belief, disseminate the truth, and establish the right method of education that was in vague in pre-Buddha times.

### Herculean Task

Dayananda immediately began to preach in Northern India. His profound scholarship attracted hundreds of his countrymen to his discourses. He was so successful in his early years that in five years, Northern India was completely changed. But during these five years, his life was attempted four or five times-sometimes by poison. Once a fanatic threw a cobra at his face in the name of siva, but Dayananda caught it and crushed it. It was impossible to get the better of his, for he possessed an unrivalled knowledge of Sanskrit and the Vedas, while the burning vehemence of his words brought his adversaries to naught. (Rolland).

Overwhelmed by his heroic vehemence that brought his adversaries to naught, the orthodox Brahmins appealed him to come to Varanasi in 1869. Dayananda went there fearlessly and argued for hours and hours before three hundred pandits assembled there. He proved that the vedanta as practised was diametrically opposed to the earliest Vedas, and he claimed, he was going back to the true world, the pure law of two thousand years earlier. After this homeric contest he grew in fame throughout india.

From Benaras, Swami Dayananda went to Calcutta, where Rama-

Rama-krishna met him in 1873. He also made acquaintance with Maharishi Debendranath Tagore and Kesheb Chandra Sen, both leaders of the Brahmo Samaj. He discoursed with them extensively on religious philosophies, but at last broke with them, because he could not give up his profound faith in the infallibility of the Vedas and the doctrine of transmigration. However, he accepted the suggestion of Kesheb Chandra Sen, who advised him to deliver his lectures in Hindi, the language of the majority of the people in India. This suggestion proved a blessing to Swami Dayananda who later wrote his Magnum Opus *Satyartha Prakash* in this popular language.

### The first Arya Samaj

He went to Bombay afterwards and shortly laid the foundation of the Arya Samaj on 10th April, 1875. The Arya Samaj was founded on the line of Brahmo Samaj, but with a better structure of organisation, that proceeded to take deep root in the social life of the Indian people, whether in India or abroad. This dynamic association claimed to associate its members with the pure Aryans of Ancient India, viz. *Aryavarta*.

By a strange concidence another reforming movement, the Theosophical society was founded in 1875 in the south of India by Mme. Blavalsky and Colonel Olcott. Swami Dayananda concluded an alliance with them, from 1879-81. But later, he refused to make common cause with them, because he rejected the claim of spiritual domination over India by the west.

Dayananda was horrified at meeting with meat-eating Brahmins, still more at reading some of their sacred books, the Tantras which sanction every kind of immorality. As he grew older, he rejected nearly all the Hindu sacred books as insipid, except the four Vedas and some of the Upanishadas and Vedic scriptures.

### Literary works

Besides lecturing, Swami Dayananda devoted some time to render his speeches into books. Before his death, he had completed a translation in Hindi of one-half of the Vedas. The principal points of his teachings are embodied in the Prefactory Exposition of the Rig-Veda and others. His 'Satyartha Prakash' is one of the most important books of the Arya Samaj.

Swami Dayananda was poisoned by an assassin and he passed away at the age of 59 at Ajmer on October 30, 1883. Those who witnessed him at his death-bed were unanimous that he was at perfect calmness at the time of death.

However, on his death, he had left many disciples, all eager to continue to propagate the ideas of their master. Among them, some were Lala Lajpat Rai, Pandit Guru Datta, Munshi Ram and Pandit Ramdev.

### Educational Programmes

In the last quarter of the eighteenth century, the Arya Samaj was firmly established in Northern India. At Lahore, its followers had opened the Dayananda Anglo-Vedic School in 1886, to counteract the westernisation of the education policies of British India.

In 1902, another faction, known as the vegetarian section of the Arya Samaj, opened the Gurukula at Kangri, which became the bulwarks of Vedic Education in India. In the last quarter of the nineteenth century, and in the first quarter of the twentieth century, these Educational Institutions produced many eminent men, who contributed immensely in diffusing Swami Dayananda's messages in India and some to the distant countries alike. Ever since its inception, the Arya Samaj has been opening and running a host of schools, primary as well as secondary for boys and girls throughout India and in those countries where Indian Immigrants had settled.

### Reforming Spirit

The Arya Samaj openly revolted against untouchability, repudiated caste system based on heredity, militated for female education and the remarriage of widows. The Samajists believed in the emancipation of women, and so they condemned their seclusion at home. Like the Brahmo Samaj, it banned the *Sattee* system, burning of the women on her husband's pyre. It also started the *Suddhi* movement, that is the conversion and reconversion of the already proselytised Hindus and the non-Hindus alike.

The Arya Samaj has been undertaking philanthropic activities ever since its foundation. Opening of Orphanages, Infirmarys,

Workshops for boys and girls, homes for the widows, have become its main activities. It also conducts social services at the time of public calamities, such as epidemics, earthquakes, floods and famine etc.

### National Consciousness

Swami Dayananda Saraswati who was a flower of aryan Culture purified the Hindu society with his Vedic theism. He rejected foreign ideals altogether. He spoke for the first time about *Swaraj* and *Swadesh*, which was reiterated by Dadabhai Naoroji, Subash Chandra Bose - and Mahatma Gandhi respectively. Swami Dayananda wrote *Satyartha Prakash* in Hindi and the Arya Samaj adopted it as a medium of instruction, thus giving a national elan to Hindi in British India. Several prominent Arya Samaj leaders like Bhai Parmanand, Lala Lajpat Rai, Lala Munshi Ram, and a host of others contributed tremendously in the first stirrings of Indian Nationalism, at a time when the National Congress had not received the services of Pandit Jawahar Lal Nehru, Sardar Patel, Subash Chandra Bose, and Mahatma Gandhi. Hence, Swami Dayananda was the forunner of Mahatma Gandhi as a true National leader.

### Tribute to Swami Dayananda

Shri Aurobindo pays a rich tribute to Swami Dayananda - "At the head of the Indian Renaissance, one stands cut by himself with the peculiar and solitary distinctness, one unique in his type, as he is unique in his work.

He brought back an old Aryan element into the national character. He was "a man with God in his soul, vision in his eyes and power in his hands to show out of life as image according to his vision." His intense faith in the welfare of the fellow Hindus, his belief in the regeneration of India and the Hindus into another golden era achievements, his organisational legacy throughout educational institution, and the samaj, all these make him one of the foremost leader who shaped modern India.

### World Organisation

The Arya Samaj had a humble beginning a century ago, but now it has grown into a powerful world organisation with its seat at Delhi

the International Aryan League. Professor Gilbert Murray has equaled it with that of National Congress. However, the National Congress has practically no link with the emigrated Indians, as it was the case in the early years of this century, when important resolutions were passed at its general assemblies and immediate steps taken to solve the problems of Indians living abroad. Here it is necessary to point out that an Ex-Indian Prime Minister had even advised the emigrated Indians to integrate in the country of adoption.

The Arya Samaj, on the other hand, has established its branches in Fiji, Trinidad, Surinam, Mauritius, Eastern and Southern African countries, and a host of others where Indians have migrated in great numbers. Referring to the contribution of the Arya Samaj in bettering the life of human being, C. F. Andrew has said - "I have met with the Arya Samaj in every part of the world doing noble work for humanity. One of the greatest happiness which I have had in recent years has been to hear that the flourishing branch of the Arya Samaj at Nairobi in East Africa has not only established a flourishing school for boys and girls and a women's institution and a young men's club and other things but that it has also opened a school for the instruction of the African Natives. This was something new in Africa and I congratulate the Arya Samaj upon it."

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## Research Facilities Provided at Social Science Documentation Centre

Indian Council of Social Science Research, New Delhi

*S. P. Agarwal*

1. The Social Science Documentation Centre was set up in 1970 by Indian Council of Social Science Research. The ICSSR is an autonomous organization established in 1969 by the Government of India. Its objectives are to sponsor and promote research in social science and facilitate its utilization, which it does by awarding grants for research, and disseminating knowledge concerning the social sciences.
2. Like any special set up, the SSDC has had to adapt to the organisation it serves and ICSSR's unique position made SSDC task a peculiar challenge which it has tried to meet with the help of the following programmes and activities :—
  - a) Building up a collection of reference materials ;
  - b) Collecting (i) unpublished doctoral theses approved by Indian Universities, and (ii) research reports of the projects undertaken by ICSSR and other Social Science Research Institutions assisted by ICSSR ;

- c) Establishing duplicating, reprographic and microfilming units ;
- d) Striving for bibliographic control over social science materials ;
- e) Provided select bibliographies on request ;
- f) Awarding study grants to scholars for working at libraries of their interest.

### 3. Library

3.01 Working Hours : The library remains open through out the year except three national holidays (26th January, 15th August and 2nd October). The reading room is open from 8.00 A.M. to 8.00 P.M., (Monday through Friday) and 09.30 A.M. to 05.30 P.M. (Saturday and Sundays and gazetted holidays). The reference unit is open from 09.10 A.M. to 05.30 P.M. only. These hours may, however, vary during, rush/lean periods. All other units of the SSDC/ILRC work on a five-day-week basis (Monday to Friday from 09.30 A.M. to 05.30 P.M. And close-Saturday, Sunday and other gazetted holidays).

### 3.02 Collection

- (i) The Centre has a collection of back files of about 90,000 of social science periodicals. Current issues of most of the Indian periodicals are regularly received. In addition, indexing and abstracting social science periodicals such as Social Science Citation Index, Social Science Index, Sociological Abstracts, Psychological Abstracts, etc. are also available for consultation.
- (ii) The Library has a good collection of basic reference works in social sciences including bibliographies, indexes, abstracts etc. It has also a large collection of books on research methodology in social sciences, social indicators and on status of women.

- (iii) The library keeps all ICSSR priced/non-priced publications including those for which the Council has provided publication grants. This collection of the Council is further augmented by the several abstracting journals of the Council such as, ICSSR Abstracts in Psychology, Sociology, Geography, Economics, Political Science, Public Administration, Indian Dissertation Abstracts and Research Abstracts Quarterly.
- (iv) Of special significance to Ph. D. students and other researchers in social sciences is the library's collection of unpublished Ph. D. theses and Research Project reports in social sciences. Efforts are made to obtain a copy of every unpublished doctoral theses in Social Science accepted by Indian Universities and also foreign unpublished theses on India. So far about 2000 Ph. D. theses and 1000 research project reports have been collected.
- (v) The following publications including journals are available on microfilm/microfiche in the library : (i) Annals of Indian Administration; (ii) Anthropological Society of Bombay Journal; (iii) Bombay Geographical Society Journal; (iv) Economic Working Papers (UK); (v) Gujarat Research Society Journal; (vi) Indian Linguistics; (vii) Psychological Abstracts; (viii) Social Action; (ix) Sharma (R. A.)-A Bibliography of Mughal India, 1526-1707; and (x) Thurston, (E) and Ramachari (K) -Caste and Tribes of Southern India. 7 vols; (xi) Ph. D. theses and research reports.

#### 4. Services :

The SSDC provides the following services to patrons in order to ensure access to and optimum use of published and unpublished material and equipment.

##### 4.01

**Inter-Library Loan :** Through inter-library loan, the SSDC/ILRC has access to library material not available at 35, Ferozshah Road. Books and Photo-duplicated periodical articles may be requested through interlibrary loan at the reference desk. This service is usually restricted to ICSSR officers/staff and visiting scholars under study grant scheme. However, material owned by Libraries in Delhi can be

requested by other bonafide scholars who make use of the library. Normally, the facility is not open to outstation scholars. For additional information including specifics on cost, reference desk or inter-library loan desk may be contacted.

**4.02 Reprographic Service :** It provides single or multiple copies of articles/text from documents, subject to the provisions of the copyright Act, and the possibility of making a photocopy without damaging the Library's original, to officers, staff members of the ICSSR and other scholars/institution, to be used for research purposes only. These services are available on week days only. The rates at present are 60 paise per exposure for the first copy and 15 paise for subsequent copies. In addition to this, services in cyclostyling/rotating/stencil cutting etc. are also provided on payment. For information about scheduling, Reprographic Services Unit (Tel. 381571) may be contacted.

**4.03 Bibliographies on Demand :** SSDC provides short bibliographies on a specific subject on demand. There is a nominal charge of Rs. 5/- for 100 references or a part thereof. This service of providing bibliographies tailored to the needs of the research scholars has proved very popular.

**4.04 Reference Services :** Reference queries in the field of social science are entertained on telephone in person and through correspondence. Efforts are made to help scholars/institutions in tracing details of publications, verifying references and locating documents. Information about the document (s) required, full details of the source of citation of the reference and replies, if any, from other sources already tapped, may be provided for prompt service.

**4.05 Referral Services :** In the event of lack of or insufficient material at the library, an information seeker is directed to other sources, institutional or individual, where his needs, can be adequately met.

**4.06 Consultancy Services :** Advice and guidance for proper

development of documentation activity of research organisation in social sciences is provided. Six Indian institutions and one international organisation, namely office of the Regional Adviser in social science, in Asia and the Pacific, Bangkok availed this service during 1978-82.

## 5. Major Activities/Projects

**Activities :** In addition to the above services, SSDC is engaged in the following activities :

**5.01 Exchange :** Exchange of ICSSR publication has been an important activity which has widened the network of SSDC services. The SSDC has accordingly, developed comprehensive exchange arrangements with several institutions in India and abroad. At present, more than one thousand agencies are on exchange list covering about 1900 periodicals.

**5.02 International Collaboration :** (i) SSDC acts as an Indian correspondent for international bibliographies in Social Sciences. It provides lists of Indian books on Economics, Political Science and sociology to International Committee for Social Science Documentation, Paris for their respective volumes of bibliographies. (ii) It provides data for International Bulletin of bibliography on Education (BIBE). Bibliographical details of 1105 Indian books published from 1979-81 have already been provided. (iii) Information about research institutions, social scientists and information centre in India was also collected on behalf of Unesco for its data base during 1982.

**5.03 Inter-Library Resources Centre :** ILRC was set up in collaboration with Jawaharlal Nehru University in 1975 inviting local libraries to deposit their non-current, infrequently used but important-for-research, serials (i. e., Govt. reports, journals, newspapers, etc.) with this centre at 35 Ferozshah Road, 38 libraries in Delhi have so far deposited their periodicals/serials at the Centre. Recently about 55,000 volumes have been shifted to the space acquired in Jawahar Lal Nehru University Library, New Mehrauli Road, New Delhi.

## 6. Projects

A modest beginning was made with two broad categories of programmes, (1) Projects undertaken by the Council directly or in collaboration with selected institutions and (2) Projects assisted by the Council under its grant-in-aid scheme. A brief description of projects in both categories is given below :

**6.01 Union List of Social Science Periodicals :** Four volumes of the Union lists relating to periodicals currently available in Andhra Pradesh, Bombay, Delhi and Karnataka libraries were brought out in 1971-72. The Delhi list was updated in 1978 and subsequently revised in 1982. It records the availability of 5174 periodical titles in 91 libraries in Delhi during 1982.

**6.02 Union Catalogue of Social Science Serials :** The compilation of the Union Catalogue was the first major project undertaken on April 1, 1970 and formally completed on March 31, 1976. 32 volumes giving location of about 31, 125 serials in 550 libraries in the 17 states and two union territories with a separate volume on National Library Calcutta have been published. The Union Catalogue provides a tool to locate a recognised volume of social science periodicals/ serial if it is available in one or the other participating library. It also helps theses libraries to share their serial resources with one another for the benefit of their clientele. The Union catalogue, by its very nature requires revision from time to time to provide information about the current status of serials in our libraries. In some cases, serials may be weeded out by certain libraries. Libraries in general will have large holdings in the years to come than they have now. Unique holdings of some titles may also be discovered in presently lesser known libraries. The revision of the union catalogue is not only necessary but imperative if the time of social scientists is to be saved.

It is therefore, being considered to take up this on a regular basis and make it a core activity and continuing programme of the SSDC.

**6.03 Union Catalogue of Newspapers in Delhi Libraries :** As a supporting activity, after the compilation of Union Catalogues of serials excluding Newspapers, and based on demands, a preliminary edition of Union Catalogue of Newspapers reflecting in Delhi Libraries as on September 15, 1978 was brought out in memo form and distributed to local libraries for reference. It is being updated and the information is intended to be maintained on cards.

**6.04 Directory of Social Science Research Institutions and Directory of Professional Organisations in India :** Similarly, SSDC has updated the two directories originally published in 1971 and the information is available on cards for reference.

**6.05 Mahatma Gandhi Bibliography :** The first volume in the series 'Mohandas Karamchand Gandhi : A bibliography' devoted to monographs in English was released on October 27, 1974. This has been followed by volumes covering monographs in Hindi, Sanskrit and Urdu. The manuscript of Bengali fascicule is also ready to be released for printing. The remaining volumes are at various stages of compilation.

**6.06 Retrospective Cumulative Index of Indian Social Science Periodicals :** With the union catalogue project behind it, the SSDC planned to prepare a retrospective cumulative index of Indian Social Science Periodicals right from their respective first volume. The Retrospective Index Project was started from April 1, 1976 SSDC identified 240 periodicals for the project, and decided 1970 as the cut-off year. So far work relating to indexing of journals in Education, Psychology, Anthropology and Sociology has been completed. When the project is completed by mid-80, it will offer bibliographical control of periodical literature published over the past hundred years or so of potential utility to social scientists.

The index is planned to be maintained initially on cards which can be consulted by scholars over while the work is in

progress. It may be printed serially or computerized later on.

The initial experience of bringing out a volume of 'Indian Education Index' under this series has been greatly appreciated, which is reflected, in the demand for such work. This is, therefore, planned to be a long term continuing service under which a service of volumes are proposed to be brought out. On completion, the Retrospective Cumulative Index will have the following advantages.

- (i) The index will provide reasonable bibliographic control of periodical literature published in this country during approximately the last 130 years.
- (ii) The Union Catalogue volumes will provide locations in the country of needed volumes of any periodical for quick and easy access.
- (iii) Inter-Library Resources Centre will try to provide access to these volumes or supply copies of required articles at reasonable cost.

**6.07 Area Studies Bibliographies :** Started during 1979, the project on Area Studies Bibliographies aimed at bringing together all Social Science material of research value pertaining to the different states and union territories. Under this project, it is envisaged to bring out series of bibliographies which will cover material in social science available in any form and language exclusively related to the area concerned.

Under the supervision of a project Director in each State the compilation work is in progress in the following regions :

1. Andhra Pradesh, 2. Assam and others N. E. States of India, 3. Bihar, 4. Delhi, 5. Goa, Daman and Diu, 6. Gujarat, 7. Haryana and Himachal Pradesh, 8. Jammu and Kashmir, 9. Karnataka, 10. Kerala, 11. Madhya Pradesh, 12. Maharashtra 13. Punjab, 14. Rajasthan, 15. Tamil Nadu and 16. Uttar Pradesh.

About 2,500 titles in regional languages and about 2,000 titles in English language have so far been received on the various states and union territories.

**6.08 Language Bibliographies :** The project is wider in scope and seeks to cover research materials in all disciplines in social science in Indian Regional languages. The compilation work of bibliographies in Gujarati, Hindi and Kannada is in progress. The bibliographical data of about 3,600 publications is in hand.

**6.09 ICSSR Assisted Projects :** The Second category of programme assisted by the ICSSR with a grant-in-aid relates to compilation of indexes and bibliographies. This includes :

1. Index of Articles on Agricultural Economics;
2. Asian Social Science Bibliography;
3. Documentation on Asia;
4. A Directory of Behavioural Science Research in India;
5. Doctorates in Social Sciences;
6. Marathi Periodicals Index;
7. Kannada Periodicals Index;
8. Hindi Periodicals Index; and
9. Children's Periodicals Index.

**6.10** In addition to the above projects, the ICSSR has also sanctioned grant-in-aid for the following : (1) Annotated bibliography of journals in Education Psychology and Sociology; 2. Bibliography on Foreign Research on Indian Political System; 3. Bibliography of South Asian Linguistics; 4. Children's Literature since Independence : A Bibliographical Study of its social impact; 5. Press Index; 7. Information Requirements and Suggestions for Developing Library and Information Services for Social Scientists in India; 8. Preliminary Survey (Pilot Study) of Social Science Material in Hindi Leading to Encyclopedia of Social Sciences;

9. Socio-Economic Implication of Pauranic Legends : A Chronological Bibliographical Survey; 10. Studies in Communal Behaviour with special reference to Hindu-Muslim Tension; 11. ICSSR has also provided a grant-in-aid of Rs. 1,70,000 to Indian Council of World Affairs towards the maintenance of the Library during 1980/81.

6.11 Another way ICSSR has promoted publication of good reference work is by bulk purchase of published copies. In this category are included (1) Index India ; (2) Indian Behavioural Sciences Abstracts ; (3) Indian Press Index ; (4) A guide to Reference Material on India ; (5) Theses on the Indian sub-Continent (1877-1971) ; (6) Indian Political Movement (1919-71) ; (7) Civil Disobedience and Indian Tradition ; (8) Hindi Sandarbh ; and (9) Index to Calcutta Review : 1844-1920.

#### 7. Future Programme of the SSDC

1. Establishment of a Microfilming Unit.
2. Updating of Union Catalogue of Social Science Serials/Periodicals,
3. A national information grid has also been on the planning board for sometime. The system is expected to link centres of excellence (in social sciences) of the country and make expeditious service to the seeker of information a *sine qua non* of coordinated cooperation among the constituents.

## The Ramayana in South-East Asia :

*Dr. Upendra Thakur*

The study of the famous Rama saga in different countries of South-East Asia took a new line of development among the people of those countries incorporating in its body a number of indigenous folktales and legends, making it many a distinct versions different from the basic story of Rama as depicted in the original *Ramayana* of Valmiki. In the range and completeness of permeation of Sanskrit influence, in its richness and persistence, and in its becoming a permanent and integral part of the life of the people to this day in South-East Asia it is really unparalleled. Besides other features, it is the all pervasive influence over the entire area of the two Sanskrit epics-the *Ramayana* and the *Mahabharata*-and particularly of the *Ramayana* that is most remarkable, the *Ramayana* sculptures in Angkor and Prambanan; versions of the *Ramayana* with different but allied local names in all the countries; temples dedicated to Valmiki in Trakien in Campa and scenes of beautiful dance-dramas and shadow plays from the *Ramayana* all over South-East Asia-all these unmistakably point to the stark reality that the entire civilisation in that part of the world was born out of the epic of Valmiki which we propose to discuss in the following pages.

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1. Quoted by V. Raghvan, "Sanskrit in South and East Asian Literature", in *Hindutva*, Vol. VI, No. 8, 1975, p. 22.

Narrating the extra-ordinary sway of the *Ramayana* on the people of those countries a scholar has pointed out that "from one end to the other people continue to weep at the misfortunes of Rama and Sita". Concluding his survey of Indianism and its expansion of Hindu influence in the field of religion law, literature, agriculture, industry and kinship was so deep rooted in the Philippines that the Spaniard found it hard to convert these, "idolators" when they appeared on the political scene of the Philippines after the exit of the Muslims. These influences came to these islands not directly from India but from Indonesia during the Hindu-Javanese period of Srivijaya empire. The most important symbol of Sanskrit and Hindu contact is the national emblem of the Philippines-the *Vina* of Sarasvati, the goddess of learning, called *Kacchapi*. It has been rightly remarked by J. Gonda that "Sanskrit language was known and studied by Javanese and other Indonesian intellectuals. Many inscriptions are written in good and almost flawless Sanskrit, and the numerous technical and, more or less literary works" written, translated or condensed, show that India's sacred language and literature were highly cultivated". According to R. Winstedt, "from the cradle to the grave the Malay is surrounded by survivals of Indian culture" and the same is true of the people of all other countries of those areas.

The archaeologists may or may not believe in the historicity of the Rama-story or the *Ramayana*, but the fact remains that (of the two great epics the *Ramayana* is unquestionably one of the greatest literary works of the world which has inspired and swayed millions of people throughout India and Asia as well as parts of Europe because of its great intrinsic moral value and spiritual appeal. That the *Ramayana*, apart from being a great literary creation, is also a repository of a great historical and cultural saga is universally accepted; that it has helped build up the moral characters of the millions of people since the days of its composition can not be disputed and that it still exercises a tremendous impact on the life of the people in India and outside is testified to by the two International seminars on the *Ramayana* held recently at Djakarta (Indonesia) and New Delhi respectively, which focussed attention on the researches being

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1. For details, see Chap.-I.
2. Quoted V. Raghavan, op. cit., 23
3. Ibid., p.-23.

conducted on the *Ramayana* in different languages, not only in India but in most of the countries of Asia, as well as a few countries of Europe and America. And, for the first time, the people all over the world realised, of course, through these seminars, that the *Ramayana* forms a sort of a National Epic for so many nations in their own languages-not only in Sanskrit and the ancient languages of India, but in all the various medieval and modern Indian languages as well as languages outside India like Indonesian in its various forms, Thai, Lao and other related languages, Cham, Khmer or Cambodian, Mon or Talaing, Burmese, Simhalese, Chinese in its various forms, Korean, Japanese, Mongolian, Tibetan, Old Khotanese etc", where though the basic story of Rama as given in the Sanskrit *Ramayana* (of Valmiki) has been substantially retained, we come across a series of variations which are responsible for the birth of new versions and recensions (in most of these languages) giving new forms and situations not found in the original Sanskrit text. It may be noted here that within India itself, there are other versions or recensions, besides that of Valmiki, which give new topics and new situations in the story that are not found in Valmiki. In other words it may be said that, besides, Valmiki's version, there were other forms of the *Ramayana* story prevalent in India itself furnishing the legend in different forms. "The relationship between these various versions within India itself and also in the *Ramayana* story as current in the various non-Indian languages becomes a subject of study of highest importance in comparative Literature". This also suggests that" each ethnic community remodelled it according to its current religious thought, its social structure and its natural environment. Each culled from the Indian masterpiece, specially from the Sanskrit version of Valmiki, the main episodes and characters, recast them by developing some relevant features or discarding some others deemed unsuitable".<sup>2</sup> new characters were created and more intricate episodes incorporated and passed on to neighbouring countries. It is therefore not surprising to find different versions of the *Ramayana* in one country bearing the mark of the contemporary religious and intellectual traits".<sup>1</sup> It may not be out of place to mention here that after the preliminary work of the Dutch and French scholars, the Rama-story in Indonesia and Indo-China attracted the notice of some scholars in India who have now taken up the study of the Rama story as presented by the Indonesian and Indo-Chinese traditions, and the importance of this comparative study in now becoming clear to us.

1. S. K. Chatterji, Foreword in S. Sahai, *The Ramayana in Laos*,  
 2. *Ibid.*, p ix.

Valmiki was great, but his epic is even greater. If the *Mahabharata* emphasises the practical aspects of life, the *Ramayana* preaches the highest ideals of it. Even now to millions of men, women and children in India and throughout the greater part of Asia, the *Ramayana* is not a mere tale. It has more truth and meaning than the events in one's own life. Just as plants grow under the influence of sun light the people of India and greater parts of Asia grow in mental strength and culture by absorbing the growing inspiration of the *Ramayana* which has been recognised by some as the criticism of the Hindu way of life, where ancient traditions and ideas, ideals and novelties are easily found. The best and the noblest Hindu traditions and ideals of the times during, before and after it was written, are worked out in the personalities of Rama, Sita, Laksmana, Hanumana, and others who expert dynamic impression on the mind, Rama, amongst them, was crowned with such ideal qualities that in the course of centuries he came to be regarded as God incarnate by many. His character was recognised by all to be the very embodiment of *Dharma*. Similarly, other characters of the epic have extremely influenced the Asian Society in general and that of India in particular. Infact, the *Ramayana* and the *Mahabharata* have remained as the eternal source of ethics and ancient culture. "The *Mahabharata* is a veritable ocean containing countless parts and gems. It is, with the *Ramayana* a living fountain of the ethics and culture of our motherland."<sup>1</sup> That unity is proved by nothing so much as the universal appeal of Rama's story to the major parts of the Asian continent and by the un-mistakable and profound influence exerted by it in conjunction with the *Mahabharata* and the *Puranas* on the daily life and outlook of the people of these countries. No other poem in the history of the world has woven itself into the mental texture of as many as forty countries as Valmiki's epic has done which is clear from a study of the various non-Indian versions of the *Ramayana* done for the first time in Hindi by Father Camille Bulcke in his celebrated work, the *Ramakatha* as well as some very good works on the indonesian *Ramayana* and the Thai *Ramakien* (*Rama-Kirthi*), besides a host of books on the different version of the *Ramayana* in various countries of Asia. But the Lao version of the *Ramayana*, though noticed by French scholars as early as 1932, was not properly studied and this missing link in the chain of Asian versions of the *Ramayana* has of late been ably restored through the

1 *Ibid.*, p. ix.

publication of the Rama story in Lao, the *Phra Lak Phra Lam* or the *Phra Lam Sadok* in two volumes.

## III

In Prof. V. Raghavan's valuable book, *The Ramayana in Greater India*, published in 1975, is so far the most remarkable work in this field which gives a detailed conspectus of how the Rama story entered in all the countries of Asia outside India, and its value has been enhanced by a number of useful plates as well as by a very comprehensive and quite helpful index. It has been rightly remarked by the Late Prof S. K. Chatterji that "for the present this work may be looked upon as quite a classic in English on the subject of the *Ramayana* outside India". In this celebrated work there is a section on the Rama story among the Laotian people containing a list of all previous works done on the subject. But for these references and Kamala Ratnam's interesting paper on some of the versions of Lao Rama story as preserved in hitherto unpublished manuscripts found in Vientiane and other places in Laos, the Lao version of the *Ramayana* was more or less a sealed book to the world of letters. (S. Sahai's efforts have brought to light many intriguing facts of this story hitherto unknown.) It is interesting to note that the Lao *Ramayana* depicts Sita as the daughter of Ravana which, as rightly suggested by Prof. S. K. Chatterji, has its analogy with a certain late Indian version of the Rama story. Besides, we have references to brother-sister marriages in many of the confused stories given in this version, and in this way the Lao Rama-story is considerably different from other versions in matters of thematic and stylistic considerations. Moreover, the mural paintings of Vat Out-moung, a famous Buddhist monastery in Vientiane illustrating the episodes from the Lao version of the Rama-story are a remarkable feat. These paintings depict a related series of thirty-three episodes rendering it easy for scholars to explain some significant differences between the mural painting version and the literary versions current in Laos.<sup>2</sup>

The classical Lao verses follow the metrics of India prosody and the metre is regulated by the number of syllables and their quantity. In fact the true classical Lao poetry is formed of translations of Indian

1. C. Rajgopalachari, *Mahabharata*, p. 19.

poems and even the Lao folklore is the product of the Indian pantheon.<sup>3</sup> The Lao people sing of the charm and beauty of nature and of love and its attractions. Their dances, gestures and movement recall Indian origins, the themes of which are taken from Hindu and Buddhist stories such as the epics—the *Ramayana* and the *Mahabharata* the *Jatakas*, the historical and legendary episodes.<sup>4</sup> The *Molam* is an important genre of literature which “defects the marvels of paradise, the powers of Indra, the cruelty of Yama, the atrocities of hell; and on the other hand, the beauties of full moon, the enchantments of woods and seasons.”<sup>5</sup> Thus, the story of Rama (*Ramaykatha, the Phra Lak-Phra Lam* or *The Phra Lam Sadok*, a Lao version of the story of Rama) is as popular in Laos, Thailand and other countries of South-East Asia as it is in India. (Infact, “the abiding and fundamental human values and social ideas of the Rama legend have contributed to the central place it has come to occupy in the cultural life of the peoples of most South-East Asian Countries.) In each country while the central theme of the Rama legend has been maintained, the narration of the epic has evolved considerably in such a way as to reflect the environment, civilisation and culture of each country which has resulted in the emergence of classical masterpieces of literature.<sup>1</sup>

Besides literature, the classical Lao theatre having Indian origin was considerably developed in the sixteenth and seventeenth centuries. Their gestures and movements remind one of Indian choreography and the scenes represent in general the episodes of the *Ramayana*.<sup>2</sup>

India's ties with Malaysia are older than is generally recognised, and Malaysia felt the full impact of Brahmanic culture in all walks of its life. Its arts and craft, literature and folklore, script and language and theatre are “the living examples of the Brahmanical culture”.<sup>3</sup> In a few countries of the world, theatre is as popular a mass medium as in Malaysia and Indonesia.<sup>4</sup> The favourite themes for dance, drama, puppet-shows (*Wayang Orang*) and shadow-play (*Wayang*

1. S. Sahai (edited), *Phra Lak Phra Lam* or *Phra Lam Sadok* in 2 Volumes published in 1973.
2. S. Sahai, *The Ramayana in Laos*, pp.
3. Virachitha Keomanchanh, *India and Laos*, Chap.-VI.
4. *Ibid.* Chap.-VI.
5. Dawee Daweewarn, *Brahmansim in South-East Asia*, p. 257.

*Julit*) are taken from the Indian epics—the *Ramayana* and the *Mahabharata*. The shadow-play version of the epics was always preferred to their written form but now only some literary works of this genre have survived. The oldest manuscript of the *Ramayana* (the *Hikayat Seri Rama*) is based on a Tamil prototype<sup>5</sup>. Besides this, an unpublished manuscript of the *Malay Ramayana* is preserved in the Royal Asiatic Society Library, London. Another survival of the preislamic period are the Malay translations of the Javanese Cycle of Panji tales which has freely borrowed from the *Ramayana*, the *Mahabharata* and the folk-love of South-India. Infact, the *Ramayana* is so popular in Malaysia that the foliation in the old type of large bottle stands, pedestals etc. often carries figures from the *Ramayana*.<sup>4</sup> The Malay author of the *Sejarah Malay*, (or *Malay Annals*) knew, among other languages, words from sanskrit and Tamil and shows his familiarity with the *Ramayana*. The *Bhagavadgita* and the Cycle of Panji tales. The Kedah annals or the *Hikayat Marong Mahawangsa* or full of local folk-lore and myths and stories from the *Ramayana*.<sup>2</sup>

Malacca was a strong centre of Hindu Culture in the fifteenth century where the Tamil recension of the *Ramayana* was translated into Malay, and Indo-Javanese culture remained a strong force there even after the conversion of the rulers to Muslim faith. This was strengthened by the Tamil strain in the royal family particularly in one branch its (of the Bandaharas).

#### IV

The beginnings of the Brahmanical influence in Indonesia are sprouted in mystery, when, in the early fifth centry A. D. the oldest historical sources begin to throw light on this problem, we find that

1. S. K. Chatterji, *op. cit.*, p. xiii.
2. For other details, see Upendra Thakur, "Elements of Hindu Culture in Laos" in *Proceedings, Seventh Conference of the International Association of Historians of Asia*, Bangkok, 1977, p. 77 BII.
3. Dawee Daweewarn, *op. cit.*, p. 275.
4. For details see R. O. Winstedt, *The Malay: A Cultural History*, p. 91ff.
5. Dawee Daweeworn, *op. cit.*, p. 276.

Sanskrit and Brahmanical religion had already found their way into the archipelago.<sup>3</sup> And, by the time of king Mulavarman, the Brahmaninfluence seems to have taken deep roots in Indonesia.<sup>4</sup>

From inscriptions it is clear beyond doubt that Central Java was in the 8th-9th centries the scene of a Hindu-Javanese culture which produced the Indo-Javanese Literature-a unique development in the field of literature nowher to be seen in South-East Asia which forms one of the most characteristic features of the Brahmanical culture in Indonesia. Its poetry follows rules of Sanskrit metre the oldest books were the Indo-Javanese versions of a Sanskrit cexicon of the type of *Amarakosa* and the great epic, the *Ramayana*. The old Javanese *Ramayana* is one of the best and most famous works of Indo-Javanese literature. It is infact not a translation of the Sanskrit epic, but an independent work. Its subject-matter agrees quite well with that of the Sanskrit *Ramayana* of Valmiki but it concludes with the re-union of Rama and Sita after the fire-ordeal of the latter and does not contain the story of her banishment and death.<sup>1</sup>

This beautiful poem, (old-Javanese *Ramayana*), at least for its greater part, is an adeptation from the Sanskrit *Bhāttikvyan*, which uses the *Ramayana* story to illustrate Sanskrit grammer, and partly from an unknown source. The popularity of this *Ramayana* which was also well-known in Campa of the seventh century-lies in "its beauty and the high degree of skill and proficiency of its poet who succeeded in using a variety of metres and in making his work an exemplary product of Kavya technique."<sup>2</sup>

In Bali we have a kind of "protective *stuti*" which is known as the *Kavaca*. Like Indian poems of the category, in the *Kavaca* a deity is invoked to enter each limb of the worshipper's body through his divine manifestations. The finest specimen of this literature in Bali is the *Ramakavaca* of 22 stangas in beautiful Sanskrit. The

1. *Ibid.*, p. 276.

2. R O. Winstadt, op. cit., p. 91ff.

3. G. Coedes, *Les états bindouïses d'Indochine et d'Indonésie*; p.33 ff; Bernet Kemper, *Ancient Indonesian Art* p. 8 ff.

4. For more details see Dawee Daweewarn, *op. cit* pp. 263-64.

*Kavaca* proper covers only 1-8 verses and the rest of the poem praise Rama and Lakshmana and recommend their worship. "It is quite surprising to find that verses 15 C-17 D are nearly completely identical with two slokas from *Valmiki's Ramayana* (3-8-11, critical Ed. and a variant)".<sup>4</sup> The story of Rama has tremendously influenced the Balinese and Javanese literatures and even today Rama is one of the heroes of the famous local shadow-play known as wayang.<sup>1</sup>

Coming to Borneo, we should remember that the Hindu epics had been especially absorbed and imbibed by the Annamites and the Javanese. The versions that had been adapted and redacted from the various sources make interesting reading ; and "not only they show the sense of belonging generally evinced in the heritage, but also follow the pattern guided by the local myths and predilections".<sup>2</sup> For instance, the Annamite version of Rama legend is entitled "The King of Demons",<sup>3</sup> and Rama and Sita received fanciful names while Dasaratha and Ravana were exactly synonymous to their Sanskrit names and are called 'the ten-chariots' and the 'ten-headed'.<sup>4</sup> The last redaction of the Rama legend in Campa from the Annamite sources is as late as the 18th century A. D. It is interesting to note here that in the Tibetan version of the Rama legend also we fail to connect any corresponding derivative source of the *Ramayana* in India, but the version generally appears to have followed the narration of the Rama story in the *Vanaparvan* of the *Mahabharata*.

Cambodia was the most Indianised state in the whole of South-East Asia which bore the deepest impress of Brahmanical religion, culture, language and art. Khmer literature, like Khmer writings is largely cast in an Indian mould, though modified with a distinctive native tradition. In the western sense of the term no Khmer theatre exists, but form of ballet or rhythmic pantomime based on classical subjects from Indian sources-especially the *Ramayana* (*Ramker*) and the *Mahabharata* are performed.<sup>5</sup>

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1. *Ibid.*, pp. 268-69.
2. W. F. Stutterheim, *Rama-Legenden and Rama-Reliefs in Indonesia* (For Javanese *Ramayana* Sculpture).
3. For details see, *Ibid.*
4. Dawee Daweewarn, op. cit., p. 285.

An inscription from Veal Kantal (6th Cent. A. D.) in Cambodia provided the earliest reference to the recitation of a *Purana* (the *Brahmanda Purana*) along with the *Ramayana* and the *Mahabharata* in a temple.<sup>1</sup> The stele of prasat Barme (end of the 10th or the beginning of the 11th Century A. D.) contain reference to the recitation of the *Ramayana* and the *Mahabharata*.<sup>2</sup> Yet another inscription of Prasat Sankhan mentions the desirability of reciting the *Puranas*, the *Ramayana* and the *Mahabharata*.<sup>3</sup> Infact, the *Ramayana* was so popular in Cambodia that arrangements were made for the daily recitation of the *Ramayana* along with the *Mahabharata* and the *Puranas* and it was considered an act of great merit to present hand-written copies of these texts to the temples.<sup>4</sup>

That the two epics, the *Ramayana* and the *Mahabharata* were quite popular in Campa (modern Vietnam) can be seen from a number of allusions to the main characters and episodes described in these works. We have references to the glories of Rama and Krsna, to Rama, son of Dasaratha, to Yudhishthira, Duryodhana and Yuyutsu, to irrepressible valour of Dhananjaya, and to the son of Pandu.<sup>5</sup> The allusion to the epithet 'Ekaksapingala of Kuvera' is evidently also based on the *Uttaraka da* of the *Ramayana*.<sup>6</sup>

In early Siam (modern Thailand) Brahmanism and Buddhism, it appears, took parallel paths "without seriously colliding with each other until they obtained a happy coalition in the cross-road of Tantric Mahayanism".<sup>8</sup> As a result of this the Thais in general have a great respect for Puranic Brahmanism although "they are upbred by the strong veneer of orthodox Buddhism", i.e.<sup>9</sup>. Thereavada or Hinayana. In the place-names, dance, drama, language, literature and art and festivals and ceremonies of modern Thailand" a subtle and

1. For details see W. F. Stutterheim, *Indian Influences in old Balinese Art*, p. 22 ff; C. Hooykaas, "Preliminary Remarks on Vaisnavism in Bavi Journal of the Oriental Institutd of Baroda, Vol. XIV, 1964-65 p. 326 ff.
2. Dawee Daweewarn, *op. cit.*; p. 291.
3. BEFEO, Vol. V, p. 168.
4. *Ibid.*
5. Dawee Daweewarn, *op. cit.*, p. 199.

subterranean flow of Brahmanism may be easily detected just beneath. The upper most layer is of Thai Buddhism<sup>10</sup>. And, all of them are chiefly inspired by the Brahmanical mythology and the *Ramayana* (Thai : *Ramakirti* or *Ramakien*).

Though the Siamese *Ramayana* (*Ramakien*) was written for performance, it is not divided into acts and scenes as modelled upon the classical Indian or Greek types. It is one long story without division, accompanied throughout by stage-directions. The long story is composed roughly of three parts :

- 1) An introductory part which deals with the origins of the three races that inhabited the world of the time, adopted for the drama, namely (a) the human, (b) demoniac and (c) the Simian. They traced their origins mostly from the "Hindu heavens as accepted in Buddhist literature.<sup>11</sup>
- 2) A narrative of the story of Rama which follows in main details the gist of the world-renowned Sanskrit poetry-the *Ramayana*.
- 3) An additional episode of the wandering the Rama in the forest to relieve his mental agony the due to losing again his beloved Sida (Sita), is found in the Siamese *Ramayana* (*Ramakien*) which is not found in the original epic.

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1. B. Ch. Chhabra, *Expansion of Indo-Aryan Culture during the Pallave* pp. 82-83. Also see J. Gonda, *Javanese Brahmana Purana*. Vol. II, p. 254.
2. *Inscription due cambodge*, Vol. VI, p. 216
3. Dawee Daweewarn, *op. cit.*, p. 211.
4. For further references in various inscription see M.K. Sharan, *Studies in Sanskrit Inscriptions of Ancient Cambodia*, pp. 49, 83, 104, 181 187-88, 192, 232, 234, 236, 243, 245, 300, 302 & 303.
5. Cf. Ins. Nos. 41, 74, 12, 23 & 39.
6. Dawee Daweewarn, *op. cit.*, p. 215
14. Dawee Daweewarn, *op. cit.* p. 223
15. *Ibid.*, p. 223.
16. *Ibid.*, p. 223.

There is a considerable divergence of opinion among scholars as to where the plot begins. The murals in the galleries of the Chapel Royal of the Emerald Buddha commence with the discovery in the bowels of the earth of sida.<sup>2</sup> While the *Ramayana* of Valmiki, the Javanese *Ramayana* (*Kakawin*) and the Cambodian *Ramker* commence with the reign of Dasaratha, Rama's father, prior to the birth of his four sons, the base reliefs of Prambanan begin their story with the birth of Rama and his brothers tracing it back to the invitation of the gods extended to Visnu to re-incarnate in the world to exterminate the evil race of demons such as Tosakanth (Ravana), Marici and many others. With a few exceptions most of the characters have also the same names as in the original epic; and the entire story as well as the settings are almost the same, except an additional narrative noted above.

The story of Rama was so popular in Thailand, that the subject-matter of most of the Thai paintings also illustrate the scenes of episodes from the famous Hindu epics, particularly the *Ramayana* of Valmiki. Besides painting, the Khon or classical Thai dramatic art also takes its subject-matter from the *Ramayana*. "The themes of paintings are taken from the *Ramakien*, and the fantasy and force of expression of the ancient Thai artist had no limit. Indeed the painted army of the spirited monkeys of Rama, and the opposing army of the *Raksas* or demons of Ravana (Tosakanth in Thai) fighting each other are exceptionally alive."<sup>1</sup>

( V )

A study of the inscriptions and monuments found in different countries of South-East-Asia also points to the widespread popularity of the two Indian epics, particularly the *Ramayana*. Epigraphical sources inform us how the epics were caused to be recited in temples there as in the case of South India. From a Cambodian inscription we know that Sri-Somasarma, a Brahmana, presented the *Ramayana*, the *Puranas* and a complete *Bharata* (*Mahabharata*) to a temple (c. 600 A.D.) and made arrangements for their recitation.<sup>3</sup>

1. *Ibid.*, p. 228.

2. *Ibid.*, p. 228.

3. For details see *Ibid.*, pp. 228-235.

Even more striking is the information we get from an inscription (Tra-Kien inscription) in Campa which says that King Prakasadharma (653-79 A.D.) dedicated an image and temple to Valmiki, the author of the *Ramayana*.

In the case of Indonesia, scholars generally believe that the local *Ramayana* version was based on the Indian versions written and traditional-and perhaps more primitive-and not so much on Valmiki. But, as we have shown above the *Ramayana* reliefs from Prambanan (West Java) were the most celebrated and ancient (9th century A.D.) and "though Indian in character, are not based on Valmiki's work. On the other hand, strangely, the later Panataran (East Java) reliefs seem of the 14th century A.D. in Indo-Javanese style and more coherent in following Valmiki."<sup>8</sup>

A unique undated record of King Prakasadharma<sup>1</sup> provides a valuable glimpse into the remarkably early context of the assimilation of the *Ramayana*, even including the controversial *Uttarakanda*. It refers to the cult of Ekasrnga Pingala and Kubera who got one eye burnt yellow, owing to his having gazed impertinently at Parvati. The legend is narrated in the *Uttarakanda* of the *Ramayana* (13.21-31), and the phraseology of the versified account found in the Campa record of Prakasadharma is quite close to the above source. Again, in the Musee Khmer at Phnom Penh<sup>2</sup> we have ten groups of delightful and ancient paintings of the *Ramayana* episodes, got from Kambuja version of the *Balakanda* including Janaka's discovery of Sita, Rama breaking the bow of Siva, Parasurama's encounter with Rama etc. Again, at Ben Mula<sup>3</sup> the sculptured scenes of the *Yuddhakanda* exist which depict the fighting of Ravana, after Prahasta, the commander, had been killed by Nila and the restoration of the dead monkeys through the help of India. We have already noted the importance of the mural painting of vat out-moung, a famous Buddhist

1. Promsak Jerm sawatdi, *Thai Art*, p. 79; For further details see Dhanit Yopho, *The Khon*, Bangkok, 1971, p. 6  
Elliot, III. p. 120; *BEFEO*, Vol. XXVIII, p. 149.

*Ibid.*

*BEFEO*, XXVIII, p. 506; *JRAS*. 1926, p. 362..  
Dawee Daweewarn, *op. cit.*, p. 292  
K. S. Lal, *Studies in Asian Stistom*, p. 182

monastery in Vientiane illustrating the various scenes from the Lao Ramayana in the preceding pages. Besides these, the famous edifice of Angkor vat (10th-12th century A.D.)<sup>4</sup> bas-reliefs depict the scenes of fighting between Bali and Sugriva, the death of Bali by Rama and the subsequent expression of grief by the womenfolk, the meeting of Vibhisana and Rama, and the fire-ordeal of Sita after the war was over. Here again (at Angkor Vat) we have the depiction of the *Kailasottolana* by Ravana which forms a favourite theme of the Indian sculptors and which is immortalised at the Kailasa cave at Ellora. "Of some local stylistic interest in this context is the depiction of Ravana's heads arranged like a pyramid, and manner of display of his full score of number of arms. It is unique in form".<sup>5</sup>

The Rama reliefs from Prambaram (Java) on the inner site of the balustrade of the Siva temple are the famous Ramayana reliefs which reflect the unique artistic calibre of early Javanese art as well as its indebtedness to the Indian epic. The story, as depicted, begins with an invocation to the Lord of Vaikuntha by Brahma and the *devas* for being born as an incarnation in this world in order to exterminate the evil-incarnate, Ravana and other raksasas. This panel is known as Vai-Kunthanatha panel, since the god here is not reclining, but is portayed in the posture of Virabalita. To his left is shown Garuda—the national symbol of Java—whose importance can also be shown in the Erlangga figure of Belaha. The god in the Vaikunthanatha panel is shown hearing the petitions presented by Brahma and bestows on him the *abhaya-jana* by his lower left hand while the sages (Brahma's partners) are in rapt attention following the dialogue. The Oceanic setting of the scene is beautifully portrayed by the craftsmen of Java.

Groneman suggested that the figures of Visnu's proper left with the sage-like persons represented Dasaratha and his queens, praying to Visnu. But the presence of four male figures with *Kiritamukuta*

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1. BEFFO, Vol. IV, p. 928; A. K. N. Sastri, *Journal of the Oriental Research* Vol. VI, 1931.
2. Paramentier, BEFFO, Vol. No. 3, pp. 47-50.
3. BEFFO. Vol. XII, No. 3, pp. 47-50.
4. *Ibid.* Vol. XII, No. 6, pp. 2-4.
5. Dawee Daweewarn, *op. cit.* p. 293. For other details see R. C. Majumdar *Champa*; Pt. III, No. 24 (6).

and a sage-like main leader with *Jatabhara* does not support his contention.<sup>1</sup> Havell also suggests that the four accompanying figures are not females, they are infact Rama and his brothers alongwith Vasistha.<sup>2</sup> But it seems that they are more probably Brahma or Bhrgu ? and the four *dikpalas* namely Kubera, Varuna, Indra and Yama praying to the God.<sup>3</sup>

In Japan we have the *Taiheiki*, the *TaiheiKi* of the Japanese Language, which besides the general theme, narrates the story of Rysasrnga. Winternitz while explaining the purpose of this legend says that various versions of this legend may be found in other Indian works of literature, especially in the *Ramayana*, in the *Padma Purana* and in the Buddhist *Jataka* book. But, how popular this tale was, is shown by its being familiar in different versions in Tibet, China and Japan and in its having left traces behind even in the unicorn-legend of the west.

Thus, The above survey would show that Brahmanism was the spring that fed the fountain of culture in South-East Asia<sup>1</sup> and Far East of which the main sources were the two great epics-the *Ramayana* and the *Mahabharata*. In Indonesia, when the Muslims appeared on the scene, the Brahmanical spring dried up and the fountain remained as an ornamental relic of the past which ceased to give the life-giving water. But, in Indo-China this current never stopped inspite of the onrush of Islam : on the other hand, it continued to thrive as before, though Brahmanical culture was greatly modified by the indigenous races", whom it has constantly endowed with higher and higher elements of civilisation".<sup>2</sup> Thus, Brahmanism along with its inseparable elements-the *Rama Katha*" still survives as a living force in Cambodia, Thailand, Campa (Vietnam), Burma and the solitary island of Bali, leaving a trail of memorials behind."<sup>3</sup>

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1. For details see B.R. Chatterji *op. cit.*, ff 78-82
2. Dawee Daweewarn, *op. cit.*, p. 294.
3. E. B. Hawell, *Indian sculptures and Paintings*, pp. 133-34
4. Dawee Daweewarn, *op. cit.* p. 294
1. Dawee Daweewarn, *op. cit.*, p. 294.
- 2: *Ibid.*, p. 296.
3. *Ibid.*, p. 296.

## Rigveda and the United States Supreme Court

*(Abstract from a letter sent to Sri Verindra ji, Chancellor)*

I have read with great interest the article by Shri Ram Panjwani published in the National Herald dated 25th April 1976. It was a pleasant surprise to me to find that the Learned Judges of the Supreme Court of America have with great reverence referred to the Rigveda in their Judgement about three conscientious religious objectors to the military service and exempted them. We are not concerned with the details of the case, but what will interest all lovers of the Vedic Dharma is the reference to the Vedic monotheism contained in the Judgement of the Supreme Court of the U.S.A. While discussing the nature of the Supreme Being to which one of the convicted conscientious *objectors*. Peter referred they observed :-

"Though Hindu religion encompasses the worship of many Deities, it believes in only one single God, the eternally existent one being with his manifold attributes and manifestations. This idea is expressed in the Rigveda, the earliest sacred text of the Hindus in verse 46 of a hymn attributed to the mythical seer Dirghatman (Rigveda 1. 146. 46.) "They call it *Indra*, *Mitra*, *Varuna* and *Agni*. And also heavenly beautiful *Garutman*. The real is one, though sages name it variously. They call it *Agni*, *Yama*, *Matarishwaram*". Here the reference is clearly to the well known Mantra of the Rigveda :

The translation quoted by the Judges of the Supreme Court of U.S.A. is mostly by Griffith. Though the present day Hindu religion encompasses the worship of many Deities its original and pure form as Vedic Dharma believes it is the worship of only one God whom sages call by various names to denote His different attributes. By quoting the above Mantra of the Rigveda even though with some what defective translation, the Judges of the Supreme Court have upheld the principle of the Vedic monotheism.

What will delight the hearts of all lovers of the Vedas is the reverence which the Judges of the United States of America have shown towards the Vedas in such respectful words :—

Whence this extra-ordinary strength and vitality ? Whence this power to nourish and give form to the religious and philosophical thought of innumerable people from time immemorial ? The tradition answers that the Veda itself is the secret of the Veda. The foundation stone that India contributed to civilization, the Veda is set to employ the regulation of the laws of the universe 'as seen' by gifted poets, prophets or seers the Rishis, set by them in a special language to be joyfully proclaimed for future ages. 'It has come down to us through an elaborate oral tradition consciously designed to prevent any distortion, Even today ? Had we no written record available it would still be possible to have access to the Veda as it existed when the text was fixed three or four thousand years ago. This Supreme monument of an early religion which has left us with no archaeological remains, no church, no dogma, no founder and virtually no history form the canon of the Hindu scriptures the core of which is a collection over a thousand hymns more than the ten thousand stanzas in all known as the Rigveda'.

These words do not come to our conception of the Vedas as the revealed scriptures revealed by the omniscient God for the welfare of all mankind in the beginning of the human creation, yet they show high regard for the Vedas which is gratifying. If sincere efforts are put forth to popularise the Vedas through correct translation in English and other foreign languages, undoubtedly, they will bear fruits.

The Vedic Path, Vol. XLVI, No. 2, September 1983  
Qua. Jour.: Vedic, Indo. & Sci. Res.

## Impressions of Gurukula Kangri

Had I to give my opinion of Gurukula Kangri in just one phrase; I would say it constitutes a part of that ideal paradise that humanity has dreamt of throughout all religions.

Of course this is not simply a consequence of Nature; it is also due to the action of Man. Gurukula Kangri University, where the Vedas are studied so thoroughly in constant evocation of Swami Dayananda, is in the hands of human beings who honour their responsibility. When one has met Vice-Chancellor Hooja or any of its doctors, so legitimately impassioned in the erudite defense of their ideas and beliefs, one understands there is a harmony at Gurukula Kangri between Man and Nature. The scenery is gentle and kind, as are the men, even when points of view which differ from theirs are sustained. Respect towards the ideas of others is the highest, most humanistic principle of the purest Hinduism, for which the Arya Samaj so worthily strives: a principle which, in the West, must be learned from India and from its vast moral values.

My personal experience at Gurukula Kangri University is composed of a chain of satisfactions of which the links may indistinctly be the loveliness of the scenery or the spiritual beauty of the human beings. I shall never forget the welcome offered me at Gurukula Kangri University. It is indelibly stamped on my heart and the only element which shaded the mood was the difficulty in communicating due to the difference in languages. But it was preci-

sely that difficulty which underlined the fact that men, when they are full of good will, can understand each other with as little as a simple glance or a friendly gesture.

Gurukula Kangri is such a pure and full memory in my vital experience that deep in my heart I harbour the hope of returning there someday. Meanwhile, Gurukula Kangri is not far from me, except in geographical distance, because it spiritually resides in my heart.

Prof. Dr. Juan Miguel de Mora  
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 MEXICO.

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## Book Reviews

1. John Masefield, the Poetic Dramatist : Dr. L. K. Bhatnagar, Publisher : Shalabh Book House, 101, Khatri Chowk, Meerut, Pages 210, Price : Rs. 60/-.

Masefield, John (1878-1967), the Victorian English poet, dramatist and critic belongs, among other things, to the well-established genre of the Poetic Drama, which over the years—intermittently though—has percolated through its practitioners like W. B. Yeats, L. Abercrombie, W. H. Auden and, last but not least, T. S. Eliot down to the present era.

Consequently, the opening chapter of the book given us an insight in to the travails and the eventual re-birth (after the 18th century black-out) of the Poetic Drama—pointing out critically the factors responsible for the resurgence of the Poetic Drama towards the early 19th century highlighting pertinently the revived 'strands' in the renewed blossoming of the Poetic Drama.

While setting his survey of the poetic plays against the traditional background of glorification of the Church, revival of the Elizabethan themes, the tinge of the symbolic, mystic and sensuous, the old myths and legends, the poetic treatment of real life and the historical themes, Masefield brought to bear on his treatment of the themes listed above a novelty of his own : an aim which prompts even tempts the author of the book to draw hard, striking parallels between the

plays of Yeats and those of Masefield—tracing such engaging comparisons right down to T. S. Eliot to prove how Masefield's poetic plays score over even T. S. Eliot's poetic plays when it comes to the treatment of Biblical themes by the respective playwrights.

The Chapter : John Masefield and his World, identifies beautifully the origin and growth of Masefield as a writer with his childhood milieu and surroundings (The Sea Fever, Nan and Reynard the Fox being some of his masterpieces to bear the point out). Ledbury scene coupled with his childhood fascination for the sea (to see him a full-fledged sailor in real life later), his innate obsession with the adventurous and the romantic (readingwise) and otherwise, his intimate involvement with the "Oxford Recitations" (as a viable forum to promote the love of the poetic among the masses—and subsequently his abiding concern with the Japanese Noh drama (with its keen symbolic undertones) were the early shaping influences to impart his personality a highly specialised poetic dimension

The borrowings (theme-wise & technique-wise) as they manifest themselves in what Masefield chooses receives at his hands a unique originality and novelty.

Quite thoughtfully yet painstakingly in the concluding Chapter : John Masefield—Final Assessment, the author pinpoints the overlapping and interacting of the poetic-cum-dramatic forces—that run invariably through & mark all Masefield's literary output (examples : Dauber—a poem, Sard Harker—a novel and William Shakespeare—a piece of literary criticism.

While welcoming and upholding the revival of the Poetic Drama (under the Postscript) to counter the prevailing dry materialistic ethos that is eroding the finer sensibilities of the modern man, the author's sensitive handling of one of the lesser-known practitioners of the poetic mode (under the Poetic Drama) viz., John Masefield should set all discerning readers of the book a-thinking—regarding the present-day relevance and future of the Poetic Drama.

Dr. K. A. Agrawal  
JAWALAPUR

2. Sama Veda; S. V. Ganapati; published by : Motilal Benarsidass, Delhi; P.P. XXXIV+491; Price : Rs. 75/-

At present several translations and commentaries of the Sama Veda in Sanskrit, Hindi and English are available, which deviate little from the basic approach of Sayana, barring some Arya Samaj interpreters. Sri Ganapati has adopted an independent and rational view of the mantras. He has shown a consistency of thought even in those mantras in which generally others have found distortion. He considers Sama Veda to be the first and best of the four Vedas and this he was tried to prove in his English translation. His guiding light has been the belief in the wisdom of the ancestors who desired to preserve their thought for future generations having been convinced of their eternal value.

The book under review comprises three parts—introduction, original mantras with English translations and the Appendices. The introductory part narrates author's notions and viewpoints—that Sama Veda and Yajur Veda were revealed in the Arctic circle and the Rig Veda in India, that Sama Veda depicts the existence of evolutionary system, operations of mind, sense organs and body and the prayers for the prosperity of life, etc.

The evolutionary theory of the Vedas is far more practical and scientific than the modern one. The cell life started from water, went through plant and animal lives producing at last the human being. There are detailed descriptions of the functions and processes of the brain, sense organs, sense perceptions, nervous system, consciousness, mind, desires and activities. With this interpretation the subject matter of the modern general Psychology and a detailed comparative study might yield some fruitful results. The author has added some new interpretations to Rele's theory of the existence of different Devas in the human body. It means that different functions of the human behaviour have been personified and named as different Devas on symbolic basis.

In the main portion 1875 mantras are given in original, each followed by short, simple and straight English translation. Nowhere grammatical, linguistic or even traditional justifications are given for varying the meanings of the mantras which conveys author's subjec-

tive approach less appealing to the modern scientific reader. The author has misunderstood Devi Chand's translation as the English version of Dayananda's Hindi translation which Dayananda never did.

On the whole the author has put praiseworthy efforts in bringing out an English translation of the Sama Veda with new interpretation and better rationale. The book shall be very helpful for the scholars of Sanskrit, Vedic as well as psychological studies.

Dr. H. G. Singh  
G. K. Vishwavidyalaya

3. India : An Anthology of Contemporary Writing : David Ray and Amritjit Singh (ed.): Athens, Ohio: Swallow Press/Ohio University Press, 1983 PP. 272 Price \$ 10.95. (copies in India available from J. R. Arora, 1528, Sector 7 -C, Chandigarh)

David Ray and Amarjit Singh have, in a welcome editorial collaboration, made available in this volume of contemporary Indian writing a rare blend of vision, sympathy and poetic sensibility. The anthology provides an indispensable basis for any kind of aesthetic judgment on contemporary Indian writing in English and other languages and resurrects much fascinating material that is otherwise unavailable. The selection that includes a generous sample of translations from various Indian regional dialects and languages, is a milestone on the Indian literary scene. The two editors-one Indian, the other American-have made an effort to project a new consciousness of Indian writing through a gathering of poems, short stories and essays that is weighty, but never dull, immensely intellectual and emotionally formidable, always amply rewarding to the reader. The poets and writers included represent range in both age and fame, although a fair number of new voices also find a place here.

The selection is characterised by its stated objective to convey simply vivid experience as the various poets and writers feel life about. The simple title of the anthology evokes the variety of the life that pulsates within the mindboggling sub-continent. From the viewpoint of the conventionally recognised formal genres, the

selection has four clear strands : Poetry, Fiction, Essay and Photographs. The anthology is arranged eclectically and there are no watertight compartments based on genres. Poems by Nissim Ezekiel, Dhruvakumar Joshi, Keshav Malik, Jayanta Mahapatra, R. Parthasarathy, Shiv K. Kumar, Amrita Pritam, Lakshmi Kennan, J. Bire Patil, Amritjit Singh and many others have been included for their rich aesthetic quality. There is God's plenty of temperamental variation here, reflected in the different objects of their poetic awareness. A fastmoving lyrical poem by a budding poet, Samir Punit Singh (Age 12), is a special feature of the anthology. The poem shows how Indo-English poetry, like cricket, has found its way into young hearts all over the country.

Many poems included here would help us to distinguish a richer, deeper and tough-minded poetry from a more limited and "exclusive" kind of poetry.

Shirsendu Mukhopadhyay's story, "Dear Madhuban", is a subtle exploration into the life-style of an individual who belongs partly to a realm of what is popularly known as the stream of consciousness, and whose time-consciousness, soaked into memories with his thesis and antithesis, moves sometimes forward and sometimes backwards. The pivotal character, Kunal, is no longer anti-conventionalist. He rigidly believes in a family tradition and occasionally lapses into reflections about the "solution to the mystery of life and death" (p.30). Sona, the female character, ventilating her annoyance against Kunal, calling the latter "rogue" twice in an interval of about two pages, aggressively projects her feminine grace and delicacy in her behaviour as a wife. The narrative strikes the reader with its unfailing power and arresting attention, and has an animating romantic anthropomorphism that Ruskin once branded as the "pathetic fallacy". The narrative has shaded overt statement of psychological meaning so dramatically that the reader is led into believing what comes before his mind's eye.

Shiv K. Kumar with his story, "The Release", partly gains and partly loses his firm grip over the unity of purpose since the narrative with pampered messages-didactic and slogan-like in a declamatory style-mars its artistic excellence : "To hell with Hinduism, Islam or Christianity.....", and further, "We should come to the Lord only out

of the freedom and power of our soul, Like you" (p. 196). Such dialogues reveal the diverse intents of the writer at the same time as they unfold India : An Anthology of Contemporary Writing endeavours to complete more special statements of preferences where a human and intellectual life is transferred from both their author's as well as editors' spirit to shoot its being through "earth, water and air" (p. 23). Though the twin editors, David Ray and Amarjit Singh, build the gradiose of their pioneering selection and express their valid biases in their prefatory note, I do not understand their logic in enlisting, in the Contents, the names of the various contributors only; their avoidance to mention the titles against the contributors' names is rather annoying. The selection is all the same a laudable attempt to awaken the mind's attention from the lethargy of custom and common place life, so as to direct it to the loveliness and wonders of poetic sensibility as vividly felt and presented by the writers, poets and the photographer in their concerns and obsessions.

Dr. N. S. Sahu  
Department of English  
University of Gorakhpur

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## Prayer to Varuna

उदुत्तमं वरुणं पाशमस्मद्  
ग्रवाधमं वि मध्यमं श्रथाय ।  
अथा वयमादित्य व्रते  
तवानागसो ग्रदितये स्याम ॥  
इमं मे वरुणं श्रुथी हवमूला च मूलय ।  
त्वामवस्युराचके ॥

O Varuna, son of Aditi, kindly lighten the great burden on the head, the fetters on the feet and also impediments at the waist. We, free from disqualifications and flaws, would then be entitled to your benediction.

O Lord of Rains, kindly listen to my prayer. Make me happy. Desirous of protection I invoke you reverentially.

—Rig Veda, I, i, 2, 15, 19.

## Prayer to Him

य एकोऽवर्णी बहुधा शक्तियोगात्  
वर्णाननेकान् निहितार्थो दधाति ।  
विचैति चान्ते विश्वमादी च देवः  
स नो बुद्ध्या शुभया संयुनक्तु ॥

May He, the One without a second, who, though formless, produces by means of His manifold powers various forms without any purpose of His own; from whom the Universe comes into being in the beginning of the creation and to whom it returns in the end—may He endow us with good thoughts.

—Shvetashvataraopanishad  
IV. 1

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# THE **VEDIC PATH**

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AND SCIENTIFIC RESEARCH



आ नो भद्राः क्रतवो यन्तु विश्वतः  
Let Noble Thoughts come to us from every side

Gurukula Kangri Vishwavidyalaya  
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## Editorially Speaking

### Things are coming up

The Orientalists, specially the Vedic scholars are busy exploring the scienticalness of the laws of Nature in relation to humans. Some of them are trying to research the application of the Vedic statements to the creation of the universe. The emphasis now-a-days is on the close relationship between sciences and humanities. Consequently efforts are being made to study the Vedas scientifically and objectively to substantiate the truths contained therein.

The yoga of India has already made a highway through the advanced countries of the world and its scientific base and practical value are being accepted on a wider scale. Some universities in the West are partly or wholly opening the departments of yogic studies equipped with sophisticated apparatus and devices.

The concept or Aura (halo around great men's faces) is very old. The paintings and statues of Indian gods, goddesses and ideal saints have been portrayed with a halo or circle of light around their heads. Whether any such thing actually existed or exists around the personalities has always been a controvercial issue. Ultimately the problem attracted the attention of Dr. P. Narendran, Head of Dept. of Neuro-surgery, Govt. General Hospital, Madras who took up the challange for physical reproduction and measure of Aura in the form of photographs. With a team of like-minded persons he started a project in 1979 with a grant from the Ministry of Science and Technology. He has succeeded in designing and fabricating a technique and apparatus for taking photographs of Aura, which he conceptualised as the expression of the boi-energy emanating from the being. He has taken partial photographs of the Aura of abnormal, normal and supernormal persons like VIPs and Yogies. It is now agreed that an aura exists and it presents a projected picture of the physical, vital

and psychospiritual state of a person. Dr. Narendran's efforts may prove pace-setter.

Dr. Narendran has also tried to study the *mantra* and its power scientifically. He believes, "Hinduism has a very scientific basis and that *mantra* can be used to imbibe life into inanimate objects." (Ref. Hindustan Times, March 4, 1984 magazine section p. 1 col 8). The work has already been started on this problem and we hope Dr. Narendran would be successful in the scientific exploration of the Vedic thoughts.

Things are coming up and more and more scientists in India are getting involved day by day in such pursuits of research. Such efforts will not only prove the scientific nature of Indian culture but will also solve some problems of modern life.

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## Hiranyagarbha Sukta

(Creation and God)

*Dr. Satyavrata Siddhantalankar*

The Nasadiya Sukta and the Purush Sukta are the most important ones as far as creation is concerned. The Hiranyagarbha Sukta is another important one in this line. The 10th Mandal of the Rig Veda contains the Hiranyagarbha Sukta. Its serial number is 121. It contains 10 Mantras of prayer to the Divine Power. The first Mantra is to be found in the Yajur Veda also where it is the 4th Mantra of the 13th Chapter. The Sukta of the Rig Veda begins as follows :

हिरण्यगर्भः समवर्तत्त अग्रे भूतस्य जातः पतिः एकः आसीत् ।  
सः दाधारं पृथिवीं द्यां उत माम् कस्मै देवाय हविषा विधेम ॥ 1 ॥

In the beginning of creation there existed the Hiranyagarbha. When born, he was the sole master of all that was created. He upheld the earth and the heaven. Whom else shall we offer prayers if not to him. 1.

यः आत्मदा बलदा, यस्य विश्वे उपासते प्रशिषं यस्य देवाः ।  
यस्य च्छाया अमृतं, यस्य मृत्युः, कस्मै देवाय हविषा विधेम ॥ 2 ॥

One who is the giver of spiritual and physical strength; Whose commands are worshipfully obeyed by all, even by the high-ups-the

Devas ; Whose graceful protection (shadow) is immortal and to be devoid of whose protection (shadow) is death. Whom else shall we offer prayers if not to Him. 2.

यः प्राणतः निमिषतः महित्वा एक दत् राजा जगतः वभुव ।  
यः ईशे अस्य द्विष्पदः च तुष्पदः, कस्मै देवाय हविषा विधेम ॥ 3 ॥

Who, by His greatness, is verily the master of this world that breathes and winks ; Who is the Lord of the two-footed and the four-footed creatures ; Whom else shall we offer prayers if not to him. 3.

यस्य इमे हिमवन्तः महित्वा यस्य समुद्रं रसया सह आहुः ।  
यस्य इमाः प्रदिशः यस्य वाहु, कस्मै देवाय हविषा विधेम ॥ 4 ॥

Whose grandeur these snow-clad (mountains) proclaim ; Whose grandeur proclaims the ocean along with the rivers ; Whose grandeur proclaim all the directions which are as if His arms ; Whom else shall we offer prayers if not to Him. 4.

येन द्यौः उग्राः पृथिवी च दृढा, येन स्वः स्वभितं, येन नाकः ।  
यः अन्तरिक्षे रजसः विमानः, कस्मै देवाय हविषा विधेम ॥ 5 ॥

By whom the sky was made profound and the earth steady ; By whom the heaven and the solar sphere were held high. The One who holds (the planets and the stars) as particles of dust in the firmament ; Whom else shall we offer prayers if not to Him. 5.

यं क्रन्दसी अवसा तस्त भाने अभ्यैक्षेतां मनसा रेजमाने ।  
यत्र अधि सूरः उदितो विभाति, कस्मै देवाय हविषा विधेम ॥ 6 ॥

Whom, heaven and earth, shining brightly, safe and secure under His protection (as if) look by their mind ; In whom the risen sun shines on the horizon ; Whom else shall we offer prayers if not to Him. 6.

आपः ह यत् बृहतीः विश्वम् आयन्, गर्भ दधाना जनयन्तीः अग्निम् ।  
ततः देवानां समवर्तं असुः एकः, कस्मै देवाय हविषा विधेम ॥ 7 ॥

'Apah' means the primordial matter. The root is आप्ल् व्याप्तौ— meaning that which is spread all over. The primordial matter or the nebula which is spread all over the universe in the beginning of creation contains in itself the germs of generating Agni—fire, (which at other places has been termed as Hiranyagarbha). From that (Hiranyagarbha) was born the unique life of the Devas. Whom else shall we offer prayers if not to Him. 7.

यः चित् आपः महिना पर्यपश्यत् दक्षं दधाना जनयन्तीः यज्म् ।  
यः देवेषु अधि देवः एकः आसीत् कस्मै देवाय हविषा विधेम ॥ 8 ॥

One who by His might beheld the primordial material substance which contained in itself dexterity or skill to create sacrifice – Yajnya. That Being who is Supreme amongst the Devas ; Whom else shall we offer prayers if not to Him. 8.

मा नः हिंसीत् जनिता यः पृथिव्याः, यः च दिवं सत्यधर्मा जजान ।  
यः च अपः चन्द्राः वृहतीः जजान, कस्मै देवाय हविषा विधेम ॥ 9 ॥

May He not destroy us who is the progenitor of the earth ; or who possessed of the eternal verities procreated the heaven; and who generated the vast and the delightful waters. Whom else shall we pray if not Him. 9.

प्रजापते न त्वत् एता अन्यत् यः विश्वा जातानि परि ता वभूव ।  
यत् कामाः ते जुहुमः तत् नः अस्तु स्याम पतयः रयीणाम् ॥ 10 ॥

O Prajapati, Lord of Creation, there is no other than thou who existeth in all the created things enveloping them all over. May the object of our desires for which we ourselves as sacrifice to thee be fulfilled. May we be the masters of material and spiritual wealth. 10.

The nebular hypothesis postulates that the solar system was developed from the nebulae. The nebula is the luminous substance of the cluster of the solar stars. The Sukta under discussion speaks of the creation having been preceded in the beginning by the Hiranyagarbha - a substance which is lustrous and bright like gold. In the Purush Sukta also there is a mention of the universe having been originated

from the Virat. The etymological meaning of Hiranyagarbha and Virat is practically the same. Both mean lustrous, brilliant, bright. The Rig Veda says that the beginning of the world started with the Hiranyagarbha or the Virat. Modern astronomical investigations also speak of the luminous substance which was the first creation. This is called nebula, the Vedas call it Hiranyagarbha or Virat, and the Sankhya philosophy calls it Mahat.

Sir, James Jeans writes about the nebula in 'The Mysterious Universe': 'A nebula whose light takes ten million years to reach us has a speed of about 900 miles a second. The distance and the speed of the nebula itself is enough to inspire one to proclaim in ecstasy, as the Mantra has done: "Whom shall one offer prayers if not to Him who is behind all this wonderful creation."

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### PRAYER TO SHIVA

त्र्यम्बकं यजामहे  
सुगन्धिं पुष्टिवर्धनम् ।  
उर्वारुक्मिव बन्धनात्  
मृत्योर्मुक्षीय माऽमृतात् ॥

We worship Tryambaka—God Rudra, who spreads fragrance and increases nourishment. May He release me, like the cucumber from the stem, from death, but not from immortality.

—Rig Veda, VII, 59, 12.

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## Swami Dayanandas' Vision of Education

G. B. K. Hooja

While Ram Mohun Roy plumped for the Western system of education as sponsored later on by Lord Macaulay, Dayananda preferred to advocate the Vedic system of education, not excluding at the same time the benefits of occidental education as supplemented by the growth of modern scientific knowledge, for Dayananda's overview was essentially universal and eternal. Swami Dayananda (1824-1883) may well claim to share the honour of being the greatest Indian educationist of the 19th century with Raja Ram Mohun Roy (1772-1833). It is true that he did not have much of English education and relied mainly on the ancient scriptures of India, the Vedas, the Brahmana's and the Upanishads in formulating his views on education and other matters pertaining to real life situations and the hereafter, but it cannot be gainsaid that he had a very alert and receptive mind ; add to it a unique tenacity of purpose and *yogic* concentration and you have a profound scholar with a very broad vision and global perspective. It was for this reason that we find in his scheme of education the necessity of imparting training not only in the Vedas and Upanishads but also in the science of warfare, aesthetic arts, vocational crafts and subjects like Astronemy, Algebra, Geography, besides the emphasis on character building.

Dayananda has devoted two chapters (2nd and 3rd) of his *magnum opus* (the *Satyarth Prakash*) to the subject of education for the infants as well as the adolescents. He begins the 2nd chapter on education with the statement from *Shatapatha Brahmana—Matriman Pitrimanacharyavan Purusho* and goes on to say that a man is learned if he has three good teachers namely, the mother, the father and the preceptor. Evidently, he emphasised the role of parental instruction besides the role of scholastic education. The importance which Dayananda attached to parental education was something uncommon for the thinkers of the 19th century.

Dayananda has prescribed 16 Sanskaras (consecration ceremonies) as the various steps in life to be taken by an individual for his better education and continuous growth both as an individual and a committed members of the society. It would be pertinent to note that three of these Sanskaras have to be performed before the birth of a child by the parents, who are naturally supposed to be educated and should, therefore, be conscious of their duties towards their progeny and the society.

The first ceremony is the *Garbhadhana* (insemination) ceremony. The second is the *Pumsavan Sanskara* to be performed in the 2nd or 3rd month of the pregnancy. The third is the *Simantonayan Sanskara* to be performed in the 4th month. During pregnancy, Dayananda prescribes wholesome, substantial food, affectionate and cheerful conduct and avoidance of narcotic drugs, malodorous objects, etc. It is now a well-established doctrine of the genetic Science that pre-natal influences deeply affect the career of an individual even as the infantile impressions do and thus to expose the growing child to healthy, infantile impressions, Dayananda prescribed the performance of as many as six ceremonies, at varying intervals, namely the *Jatakarma* (birthday) ceremony, *Namkarana* (naming) ceremony, and *Vedarambha* (initiation) ceremony, which may be performed at about the age of eight year.

The performance of these ceremonies assumes the existence of educated parents. It is obvious, therefore, that in his scheme of education Dayananda underlined the role of female education being equally important as the education of a male child, otherwise you cannot expect illiterate parents to undertake the performance of these

Yajnas (celebrations) before sending their off spring to the school (Gurukula) of a preceptor.

As regards the preceptor also, the Swami laid down strict qualifications. The preceptor should be not only learned and well-versed in the Vedas and Sciences but should invariably be a man of noble character. At the school of such a teacher, the daily discipline of students comprises of, besides the performance of daily prayers, *Agnihotra* (fire ceremony), the tending of cows and other household chores required for the smooth running of the school. The student is supposed to have entered the womb of the teacher and the teacher is required to look after him as the mother looks after the foetus. He is required to train him not only in various Sciences and Humanities but also watch his growth as an adolescent and provide him with the necessary guidance and friendship, during his stay at school, lasting ideally for a period of sixteen years or so.

It is noteworthy that the syllabus for graduation as prescribed by Dayananda is not composed of a superficial knowledge of three or four subjects as unfortunately it happens to be the case at present, but it covers a wide range of subjects beginning with grammer, literature, the Vedas, Upanishads, Ramayana, Mahabharata and Ayurveda, the Science of health; Dhanurveda, the Science of war; Gandharvaveda, Aesthetic arts; Arthaveda, Vocational training, Astronomy, Algebra, Arithmetic, Geology, Space science, etc. His was certainly a scheme of broad-based foundational education.

During the course of schooling, however, the latent proclivities of the students have to be studied and each student has to be guided and counselled with regard to his future career, whether as a teacher, scholar (Brahman), administrator, soldier, (Kshatriya), business man, farmer (Vaishya) or artisan (Shudra). Depending upon his inclination and capacity he has to be given specialised training and education in the area of his potential promise.

It is noteworthy that Swami Dayananda made no distinction between the foundational education of various classes of society or sexes and believed in universal education. He goes to the extent of laying down that the parents who did not send their children to

school committed culpable offence and should attract the attention of the law.

Following the Vedas, Dayananda attaches great importance to the observance of Brahmcharya; Brahmcharya is not only celibacy but embraces at the same time a burning desire and ceaseless effort to investigate and understand the mysteries of the universe (Brahmanda) He lays emphasis not only on material and physical education but also on spiritual training. A well educated person according to him should follow not only the path of Preyas (material prosperity) but also the path of Shreyas (spirituality). He did not believe merely in the recitation of the Vedas but, in fact, underscored the necessity of following the Vedic way. According to him the purpose of education was definitely the production of talented Brahmins (learned persons and scholars), valiant, skilled kshatriyas (warriors) competent and honest Vaishyas (industrialists businessmen and agriculturists) and dedicated Shudras (artisans and craftsmen) and above all good mothers, fathers and citizens.

The conduct of an educated person should be governed by Dharma, which according to Swami Dayananda did not consist of narrow sectarianism or litany. Dharma according to him was manifested in the following ten virtues : *Dhriti* (fortitude), *Kshma* (forgiveness), *Dama* (self-restraint), *Asteya* (non-theft), *shaucha* (cleanliness), *Indriya nigraha* (control of organs), *Dhi* (wisdom), *Vidya* (knowledge), *Satyam* (truth), *Akrodha* (non-anger). Thus the spectrum of Dharma covered a gamut of ten virtues beginning with fortitude and ending with non-anger. Such a person would certainly be at peace with himself and function as an honourable limb of the social organism.

An educated person was supposed to be modest and bear good character. He was required to have control over speech and mind, be energetic, respectful to parents, teacher, elders and guests, to follow the noble path and to shun evil ways, to enjoy the company of the learned people and to be liberal in making gifts. In fact, this is essence of the parting speech which the Guru was scheduled to make the students at the convocation ceremony.

In order to lay down the guidelines for social and Dharmyukta (religious) conduct Swami Dayananda wrote a booklet called the *Vyavharbhanu*. In this he delineated the qualities of a Pandit (learned person) who was entitled to teach and contrasted them with the characteristics of a fool who should not be entrusted with the education of the children. In this, he also expounded his concept and methodology of education. He raised the question : how to distinguish between Truth and Untruth, Dharma and Adharma and laid down the guidelines of social conduct. Distinguishing between men and animals, he said that man shunned wrong conduct and followed the path of Truth, whereas animals could not discriminate between right and wrong. A man was expected to have mercy on the weak, do them good and to resist the oppressor, however, strong the letter was. A man should be afraid of doing the wrong and should be unafraid to do the right, for there is no religion besides Truth. Untruth, he said, is synonymous with irreligion. In this booklet, he briefly mentions the virtues of king also.

Swami Dayananda was, in fact, a universal Guru in the sense that besides laying down principles of education for the adolescent youth, he laid down the rules of conduct for the married persons (Grahstha) and those who having fulfilled the obligations of Grahstha were supposed to retire from active wordly life and enter the Vanaprastha (forest hermitage) where they were supposed to run schools (Gurukulas) and subsequently assume sannyas (to be established in truth) and serve the society as peripatetic teachers. At his entry into each of these successive stages, the citizen was required to perform a yajna (fire ceremony) before the assembly of his peers and take appropriate vows as prescribed by the Vedas. It is noteworthy that human life was nothing but *Vrata-pradhan* (dominated by vows) and the performance of Sanskaras was in essence a well-conceived system of continuous and life-long education.

As for the medium of education, it may be noted that though Dayananda was of Gujarati origin and was a Sanskrit scholar, on the advice of Keshub Chandra Sen of Bengal, he chose to write his works in the *lingua franca* of India, which he termed as the Aryabhasha, so that his message could reach the masses. Language, apparently, to him was the medium, the vehicle of communication of knowledge and

principles of healthy and Dharmic (religious) living and not a deity. He never made a fetish of language.

On co-education, Swamiji had definite views. He was opposed to it and wanted the schools of boys and girls to be situated at a distance. He wanted the schools to be situated in sylvan environment far from the maddening crowds and other distracting elements. In these schools, the sons and daughters of the rich and poor were supposed to be treated without distinction, to be fed and clothed alike and were expected to acquire the virtues of self-reliance and cooperation.

Three segments of society were the special focus his attention : (a) women, (b) youth, and (c) princes. His primary aim was the regeneration of India, Aryavarta (the land of the Aryas) as he called it and he rightly perceived that the regeneration of a depraved and depressed society could only be attained through the development of its woman power and youth power. His strategy included the strengthening and revival of the princely order which at that point of history held sway over a vast territory of the Indian sub-continent, and he, therefore, took upon himself the task of educating the Indian princes in the Science and Art of governance as propounded in the Vedic scriptures, *Manusmriti*, *Ramayana* and the *Mahabharata*.

Realising that lack of industrial and vocational education was the cause of India's poverty, he laid due emphasis on vocational and industrial education and in fact advocated the deputation of selected youngmen to Germany and other developed countries for learning the crafts for which facilities did not exist in India.

June 1, 1886 was a red letter day in the history of education in modern India, when the followers of Dayananda assembled at Lahore not to mourn his death but to undertake a vigorous programme of education and thus to continue his legacy to destroy ignorance. On this day was founded the D.A.V. school, Lahore under the leadership of Mahatma Hansraj in memory of Swami Dayananda. This school later flowered into a college. This movement has since assumed gigantic proportions and at present there is a long chain of D.A.V.

institutions spanning the country avowedly with the following aims :

- (a) to encourage, improve and enforce the study of ancient Indian literature ;
- (b) to encourage and enforce the study of classical Sanskrit and of the Vedas ;
- (c) To encourage and enforce the study of English literature and sciences, both theoretical and applied ;
- (d) To provide means for giving technical education not inconsistent with the above three aims.

Similarly, Swami Shraddhananda, another devoted follower of Swami Dayananda, chose to establish a few years later a Gurukula, patterned on the ancient system of Ashramas in the sylvan surroundings of the Kangri village on the eastern bank of the Ganga, off Hardwar. In this school, a greater emphasis was laid on the learning of Vedic scriptures while at the same time modern sciences were not ignored and were duly included in the curriculum. This movement also gathered momentum in course of time and now well-nigh a hundred Gurukulas are dotted all over the country separately for boys and girls.

It is note-worthy that Swami Dayananda's philosophy and scheme of education was not limited to the education of adolescents. Besides advocating the establishment of the Gurukulas on the ancient pattern, Swami Dayananda established a society, namely the Arya Samaj to serve as a meeting ground and for the continuous and life-long education of his followers, the Aryas. Initially, a set of 28 rules were framed for the Arya Samaj which were subsequently reduced to ten. The first of the 28 rules stated that Arya Samaj is necessary for the good of all people, which negates the interpretation and misconception prevailing among certain sections of people including scholars that the Arya Samaj is a Hindu reformist movement. It goes without saying that Swami Dayananda was deeply interested in the uplift of the entire mankind, of all the people of the world. In fact, the word Hindu was an anathema to him. He preferred to

address his followers as aryas, viz., noble persons. He was thus very particular regarding the character and duties of the members of the Samaj.

When these rules were subsequently reduced to ten, it was stated in rule 6 that the principal aim of this Samaj is to promote the world's well-being, material, spiritual and social. Rule 8 stated that ignorance should be destroyed and knowledge increased. And rule 9 state that nobody should be satisfied with his status but everyone should consider his own uplift to depend upon the uplift of all.

It is significant that amongst the five office-bearers of the Samaj it was ordained that one shall be the Librarian, which shows the importance attached by Swami Dayananda to the spread of education by formal and non-formal means.

It is also note-worthy that for the dissemination of his thought and researches, Swami Dayananda established a printing press at a point of time when a printing press was considered to be very advanced technological development. There should be no doubt that had Swamiji been working in modern times, he would have similarly grasped the value of modern media of communication viz., screen, the T.V., the radio, etc.

To sum up : Swami Dayananda based his scheme of education on India's ancient Guru-Shishya (teacher-pupil) tradition of the Gurukula system. The basic principle on which it was based is that of Brahmacharya, which calls for single-minded devotion to learning and knowledge and is established on the twin rules of celibacy and austerity. He underlined the rule of the mother and father besides those of the teacher. He emphasised the learning of Sanskrit as Key to the storehouse of Vedic and Arsha literature, that is the literature developed by ancient sages, and Hindi as a vehicle of communication with the masses not excluding foreign languages. His scheme of education combined technical, scientific education with the study of Humanities.

Above all, he laid great emphasis on character, sadachar and prescribed a code of honour and conduct regulate the mutual relation-

ship between the parents, teachers, students, brothers and sister and servants. He demanded of the parents and teachers to teach by example than by mere precept and laid down that teachers should categorically exhort their students to emulate their good habits and not to follow their unworthy traits.

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## Phenomenology of Aggression in Ancient Indian Thought

(An Analysis of Rigveda)

*Dr. J. P. Balodhi*

It is well known that aggression is an important clinical manifestation among psychiatric illnesses. It is defined as any form of behavior directed towards the goal of harming or injuring another living being who is motivated to avoid such treatment (Baron, 1977). In psychoanalytical term, it is considered as a "primary process" phenomenon, instinctive or impulsive in nature, ungoverned by the demands of reality and ultimately destructive in quality (Cochrane, 1275), Freud (1920) and Lorenz (1966), considered that aggression stems primarily from innate instinctive forces in all organisms.

Unfortunately, no one word either in Sanskrit or any other language of India, is available to give an exact corresponding meaning to aggression. There are several nouns and verbs which convey the meaning of aggression. Some of them are like Krodha (anger), Kopa (irritation), Raudra (violence), Ugra (fierce) and Rosha (annoyance).

These terms refer to action of an aggressive nature such as destroying, damaging, humiliating the objects concerned.

It is interesting to note that Rigveda the first documentary literature of human race has taken into cognizance these remarkable characteristics of aggression. An attempt has been made to analyse Rigveda to find out the nature of aggression.

### Meterial and Method

Rigveda is reviewed for relevant data pertaining to aggressive behaviour. A glossary of equivalent words for aggression was collected. The etymological meanings of those words were also found out and interpreted from still another psychological frame of references.

### Results

Raudra, Ugra, Manyu, Hela, Kopa, Krodh, Bhamah and Krosha are the likely words available in Rigveda, pertaining to aggression, (Table-1).

Table-1  
Various terms used for aggression in Rigveda

Terms chosen	Number of times used
Rudra/Raudra (Violence)	111
Ugra (Fierce)	181
Manyu (Wrath)	69
Hela (Avoidance)	19
Kopa (Irritation)	4
Bhamah (Splendor)	12
Krosha (Shouting)	4
Krodha (Anger)	7
Harah (Flame)	10

### Raudra

The word 'Raudra' is the nearest term for aggression. It is a function of 'Rudra'—a deity of anger representing the fierce active

manifest personification of destruction (Danielou, 1964). Etymologically, Raudra is derived from Sanskrit root 'rud' which means 'to cry' or 'to make cry'. It has been used 111 times in the text. Some of the most important characteristics of this deity which show the nature of aggression in their own terminology are as follows :

- (1) Tawas or strong (2) Kapirda or crown in head (3) Kshayadveer or destroyer (Ima Rudray Tawase Kapardine Kshayadveeraya, Rigveda 1.114.1) (4) Yajnasadham or helper in sacrifices (5) Awas or protector (6) Vanku or crooked (Vayam Rudram Yajna Sadham Vanku awase, Rigveda 1.114.4) (7) Varaha or pig (like strong) (8) Arusham or active/energetic (Divo varah arusham 1.114.5) (9) Marut pita or creator of storm (10) Amrita or immortal (Idam pitre maruta Amritam 1.114.6) (11) Ririsha or anger (12) Bhamita or irritation (Manah Ashweshu rirish ma no Rudra Bhami to 1.114.8) (13) Goghna and Purushghna or killer of animal and men (Aa re te goghnam purushghnam 1.114.10) (14) Shreshtha or superior (2.33.3) (15) Unmaditwan or mad (2.33.6), (16) Brashava or bull (2.33.7) (17) Sthirangah hiranyah or burning limbs (2.33.9) and (18) Babhruvarna or red colour (2.33.15)

### Ugra

Another word conveying the expression of aggression is Rigveda is Ugra. It occurred 181 times in the text. The deities possessing this quality are 'Indra', Agni and Mitra Varunao. No etymology of this word is found possible. Ucha+ra Gatau or "speeding up" can be etimologically interpreted (Apte, 1957). The following important meanings are attributed to this word in different context (Skandswami's translation). Intolerance (1.33.5, 1.7.4) Fierce (3.46.2, 5.32.2) terrific (7.22.8, 3.19.7) strong/mighty (3.46.1), impetuous (10.113.3) and frightful (2.23.11).

### Manyu

The third term which is used 69 times in Rigveda for aggression is 'Manyu'. Etymologically it denotes to brave action (Manyate dipiti karmana—Skandswami on 1.37.7). In English it is translated as wrath (Griffith, 1973). Deities, which are invoked for showing their manyu (wrath), in driving Rakshasa (demon) and foes away are

Indra, Varuna, Agni, Maruta and Mitra-Varunao. It is characterised as surpassing vigour, fierce, queller of the foes, self existent, victorious and subduer (10.83.4).

### Hela

Hela is used 19 times. It is some sort of avoidance from the aggressor as etimologically, the word 'Hela' is derived from the Sanskrit root 0 hak=Tyage or avoidance. Varuna and Shiva are the two deities requested for not to show their 'Hela' on other deities.

### Kopa

Kopa in Rigvedic text refers to shaking or trembling (Kopayat Prithveen, 5.53.3, Antariksham Kopayat, 10.44.8). It occurs only 4 times in the whole text.

### Krodha

Indra, Rudra, Agni and Maruta deities show their krodha. Indra's 'Krodha' in some rites is like wild beast (8.1.20). After 'Soma'—drink he rushes through the region like furious bull (10.43.8), Rudra should not be ill praised, otherwise he gets 'Krodha' (2.33.4). Let us not stir the Krodha of Aghi (10.142.3). He is like angry lion. Krodha occurred only 7 times in the text. Etimologically, it is mixture of two roots i.e., Kra=to do and 'dha'=to run.

### Krosha

Krosha is used for screaming in forest (10.146.4), crying or calling (10.94.4, 10.27.18). It is used for mental agitation and shouting both. Etymologically Krosha word denotes a certain distance upto which the voice can be heard.

### Bhamah

Bhamah is synonymous with Manyu (10.83.4) splendor of Agni (6.6.3, 3.26.6, 5.2.10), splendor of demon (5.32.4 of Rudra 1.114.8). It is used in text 12 times.

### Harah

Harah word mostly indicates the physical assault (10.87.25) Agni and Indra are the chief deities whom Harah is attributed.

Etymologically, it is derived from Sanskrit root *Hra*—which means 'to snatch'. It is used 10 times in Rigveda.

## DISCUSSION

Rigveda represents the Hindu thought as it stood 5000 years ago. The very fact that this composition of hymns is a product of many naturalist sages who sought the help from the natural powers which they termed Gods and Goddesses, spirits and deities. Most of the hymns describe the continuous hostility between the two groups viz., deities and demons and thus provocation and invocation of natural powers for protection of wealth, territory and life, is the main theme of the Rigveda. Rudra, the principal deity of aggressive behaviour is described with certain characteristics invariably denotes the nature of aggression in a symbolic manner.

### Interpretation of Rudra's characteristics

1. Tawas (strong), Kapird (crown in head), Varaha (pig), Brashava (Bull) show the *power generating nature of aggression* i.e., aggressive behaviour always tends to be generated from the sense of physical and social power on the part of aggressor.
2. Kshayadveer (killer) 'Goghna' and 'Purushaghna' (killer of animal and men) characteristics of Rudra indicates that *aggression is always associated with violence or injury*.
3. Amrita or immortal characteristic refers to the *instinctive nature of aggression* as instincts will remain as long as the living organism lives.
4. 'Unamaditwan' (mad) and 'mada' (intoxicated) show the *loss of sense of right and wrong on the part of aggressor in aggressive mood*.
5. Father of Marutas (winds, vital currents or impulses) show the impulsive nature of aggression.
6. Shreshtha or super, Twisham (shining) are the indicators of the overconfidence of aggressor viz., *Aggressor never accepts his weakness*.

7. Yajna Sadhakam (helper in sacrifices) refers to *rationalisation of aggressive behaviour* by aggressor.
8. 'Ririsha' (provoking anger), Bhamita (irritation) show the *provocative nature of aggression*.
9. Babhruvarna (red colour), Hiranyanga (golden limbs) show the *physiological changes in aggressive behaviour*.
10. Ugra word which is used in different context refers to intolerance terrific fierce nature of aggression.

For mild aggressive behaviours 'Hela' (avoidance), Kopa (trembling), Krodha (anger), Krosha (shouting), Manyu (wrath), Bhamita (splender) and Hara (snatching) words are used.

### Conclusion

Rudra, Agni, Marut, Varuna, Indra and Mitra-Varunao are the deities representing the phenomenology of aggression in a symbolic and personified way. Indra represents the might and the genie of maruta or wind or impulse. Agni represents the force of destruction like Indra. Varuna represents the inner reality of higher things viz, morality or Rta, while man made rules are represented by Mitra (Danielou, 1964). The study of Rigveda with special reference to phenomenology of aggression, therefore indicates an especially advanced capacity to recognize a multiplicity of shades of human aggression. In so far as aggression is a crude, less differentiated concept, it cannot adequately encompass the much wider range of nuances of emotion described in the Rigveda.

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## Maharshi Dayananda

(Serial No. 5)

Hari Narain Kapur

### Swamiji's fifth achievement

In order to propagate the teachings and to instal oneness and brother-hood in the great Hindu Nation, but widely scattered due to various circumstances beyond control, Swamiji clearly saw that unless they were brought under one platform and one flag, there will be no easier solution for their uplift. So he established Arya Samaj on April 10, 1875 at Bombay, with 28 principles representing its creed and constitution. This number being too large and cumbersome and some of them being of routine and supernumerary nature, an important meeting of Arya Samajists held at Lahore in Swamiji's presence reduced them to ten only. These ten commandments are now the 'magne charta' of the Arya Samaj.

Each principle has its own importance in the following manner :

1. The first principle idolises truth.
2. The second principle is the adoration of the source of truth.
3. The third principle establishes that the Vedas are the words of truth.
4. The fourth principle inculcates our belief in the truth.
5. The fifth principle exhorts the practice of truth.

6. The sixth principle aims at the universal good.
7. The seventh principle harmonises universal love and justice.
8. The eighth principle aims at the universal enlightenment.
9. The ninth principle balances individual progress with the universal progress.
10. The tenth principle defines the spheres of personal liberty with the public duty.

### Swamiji's sixth Achievement

The custom of child-marriage was in force in India for quite a long time, probably after the coming of Muslims into this country. It took firm root during the Muslim Rule, which, as we learn from the history, was the dark period in India. Hindus were forcibly converted into Islam or cut into pieces. Many grand and beautiful temples they had razed to the ground or converted into their mosques. To save the women folk from invader's capture the Hindus started marrying girls in childhood, so that they may be spared being married women.

It was Swamiji who curbed the Hindus in performing the child marriages. He showed the demerits of child marriage and re-educated the masses. During the British regime in the twenties-thirties, Rai Bahadur Harbilas Sharda and Mr. V. J. Patel had introduced bills in the Imperial Legislative Council in raising the girl's age to 18 years and boys 22-25, as further amended to the original child Marriages Restraint Act of 1978.

### Swamiji's seventh achievement

What is caste system and how was it originated? The ancient Aryan people, were divided into four 'Ashramas' and four castes. The four castes were Brahmins, Kshtriyas, Vaishyas and Shudras—figurative description of the body politic (Rig. x 90, 12; Yajur : XXXI II; Atharv : XIX 6.6). The following Shloka of the Purush Sukta is very significant :—

ब्रह्मणोऽस्य मुखमासीत्, बाहू राजन्य कृतः ।  
उरु तदस्य यद वैश्य पद्मया शूद्रो अजामत ॥

The Brahman is the face, the Kshtriya the arms, and the abdomen, the Vaishya, and the legs the Shudras. The caste by birth was unknown in the Vedic times. All the four castes were equal in status, and socially the Shudras enjoyed the same position as the other upper castes, there being no distinction whatsoever. In the Shanti Parva-188.10 of the Mahabharata, there is a following shloka :

न विशेषोऽस्ति वर्यना सर्वं ब्राह्मित जगत ।

ब्राह्मण पूर्वं सृष्ट हि कर्मणा वर्णता गत्तम ॥

i.e., there is no peculiarity in any profession or caste ; it is only by deeds that professions are formed.

There was absolutely no rigidity amongst the various castes and all worked smoothly and amiably in their own professions. A man born in a Brahman family could be considered in a low class if his deeds and actions were not according to that class, while a Shudra could be considered as a Brahman if he was quite capable and considered suitable for that class; that is to say that the birth was not the criterian in judging their caste but their actions and deeds. Manu, the ancient Law Master had specifically laid down in the Manu Smriti (10.65) that a Shudra, with his noble and accredited work could become Brahman and Vice Versa.

We find many such renowned and learned persons in the Vedic Age and during the Mahabharata Age e.g., Guru Vasishtha Prime Minister of King Dasharatha and Shri Rama, was believed to be the son of a prostitute, and was also married to a Shudra women named Anundhati who was a very talented women. Maharshi Veda Vyasa, the author of the great epic Mahabharata was the son of a fisher girl, Satyavati, (who later on had married to king Shantanu of Hastinapur). Sage Parashar who had fathered Veda Vyasa, was himself born of a Shudra woman. But creditably there was no stigma attached to these highly learned personages and were respected and honoured in the society.

The caste system was the division of the labour in the society, and the person concerned was known by the same caste in which he was governed by his occupation in the society and not by his birth.

Mr. Sidney Low, an eminent Western scholar states : "There is no doubt that the caste system is the main cause of the fundamental stability and contentment by which India society has been braced up for centuries against the shocks of politics and the cataclysm of nature. It provides every man with his place his career, his occupation and his circle of friends. It makes him at the outset a member of a corporate body. It protects him from the canker of social jealousy and unfulfilled aspirations. It ensures him companionship and a sense of community with others in like cases. The caste organisation is to a Hindu his club, his trade union, his benefit society, his philanthropic society." What an apt tribute has been paid to the wisdom of the ancient Aryans by an eminent thinker and scholar of the West.

It was left to Swami Dayananda Saraswati for the first time, who had clearly and explicitly defined the ancient Varn Vyavastha. He had reverberated what the holy Shastras had ordained that the caste was not based hereditarily on the basis of a person, but by one's virtue and quality, deed/avocation and 'Swabhav', (temperament). He had enunciated vigorously during his country-wide tour, when dealing with the problem of untouchability being practised by the orthodox section of the Hindu Society. He said that to mix, the present-day untouchability with the ancient caste system was an erroneous way of thinking. He had proclaimed from hundreds of platforms and also had written in his works that there was no 'high' and 'low' castes, and that the persons of all castes were equal in their respective spheres of vocations. Swamiji had made his life mission to bring all Hindus on one platform. He started 'Shuddhi Sabhas' (Reclamation Forum) to bring back the non-Hindus to the Hindu faith who had been forcibly converted compulsarily into the Islam or Christianity earlier. He had even reclaimed some born in non-Hindu faiths who accepted the Hindu faith by performing the requisite ritual, which is known as 'Shuddhi' (cleanising process). As we have already said that after the lapse of centuries, it was Swamiji who had unlocked the doors of Hindu Society with a strong 'master-key' and permitted them to reclaim their brethren who had been way laid by the unscrupulous prosbitizors, Maulvies and Christian missionaries. This is one of the great boons he had bestowed on the Hindus.

Swamiji and after him the Arya Samaj—his legacy—and its great

pioneers and stalwarts, like Mahatma Hans Raj and Munshi Ram (Swami Shraddha Nand), Pt. Lekh Ram, Pt. Gurudutt and Lala Lajpat Rai and others—Mahatma Gandhi, Swami Vivekananda and earlier to them, the saints, and Acharyas etc. in the medieval ages had tried in their own ways to solve this century old knotty problem of untouchability, which is a curse and a great blot on the Hindu society, but miserably failed. Mahatma Gandhi had coined a new term 'Harijan' to placate and pacify the untouchables and the depressed classes. He had even risked his own precious life to keep the one-fourth of the Hindu population in its fold by resisting the communal Award imposed by the British Prime Minister Ramsay Mc' Donald in 1932, which is now known as the 'Poona Pact'. All honour to him, for if he had not interceded, the  $\frac{1}{4}$  limb of the Hindu society would have been dismembered, for majority of whom might have embraced Islam and others Christianity.

To improve the condition of the Harijans socially, economically and politically, the Govt. had enacted a law for the removal of untouchability. It also fixed certain quota in their favour in the educational Institutions and Govt. services, but it is regretted that the general conditions have remained the same even after the lapse of 35 years of attaining Swarajya. If anything the tension between the Harijans and the caste-ridden Hindus has further increased and the gulf has further widened. The efforts of Swamiji, Gandhiji and The Arya Samaj might go in vain.

Many suggestions have been made regarding the uplift and improvement of the Harijans. After careful thinking we have come to the conclusion that as long as there remain four principal castes and many sub-castes amongst the Hindus, they can never be united and sit under one platform and one Hindu flag. The only solution in our humble opinion to bring all Hindus under one flag and to put an end once for all, the bickerings, strife and antagonism between the depressed classes and caste-Hindus, is the removal of the root cause, viz. classification of the four castes. viz. Brahman, Kshatriya, Vaishya and Shudra from the Hindu Code. All Hindus should be brought under one terminology "Hindu" or rather "Arya", (which was the original term applied to the ancient people inhabiting in 'Aryavarta'. Since re-named 'Bharatavarsha' after the name of King Bharata son

of king Dushyant and Shakuntla) irrespective of their being born in any caste, as in the case of Muslims and Christians, though they too have many sub-castes, like 'Shiya' and 'Sunni'; 'Roman Catholics' and 'Protestants' respectively. Similarly on the same analogy any one born in any caste in the Hindu family should be known as Hindu, are preferably 'Arya', eliminating the different present-day nomenclatures Brahmin, Kshatriya, Vaishya and Shudra. Unless the root cause viz. the existing classification amongst the Hindus is not removed from the Code Book, any number of laws being enacted, and pious lecturing, exhorting and sermonizing in soft platitudes will have no effect and callous treatment of the Harijans will continue fouling the atmosphere. To improve the image of the Hindus, the present day caste-system should be abolished lock and barrel, as it is the greatest evil and is the cancer which is eating into the vitals of the Hindu Society. The caste-system may have been good and beneficial in the remote Vedic times when there was only one Nation—the Aryans inhabiting the country, but at the present times when there are more than one community, like Muslims, Christians and others, it is simply disadvantageous for the Hindus to remain disunited and splitted into many castes and sub-castes to be the victim of the hard-hearted Muslims and belligerent Christians. The abolition of this baneful custom of caste-system will create a free and healthy atmosphere and forge a bond of brotherhood, comradeship amongst all classes of Hindus."

### **Swamiji's abortive effort in banning Cow-slaughter.**

The cow had been considered from the Vedic times as a sacred animal from economical as well as religious point of views. Cow's milk was considered to be more advantageous and beneficial than the milk of any other animal. In the olden days cow was a household animal, and every house-holder used to have at least one cow in his cow-shed. There is a well-known saying that in Aryavarta "rivers of milk, ghee and curd flowed." that is to say that these fluids were available in plenty and were attainable even to the poorest. We often read in our ancient books that the Ruling Princes and wealthy persons used to give cows to the Brahmans and poor people during any function they held, in charity. We find that one of the epithets used for Shri Krishan is 'Gopal', that is he the lover of 'Cow', which he, it is said, used to tend in the jungles of Vrindavan.

But the Christians and Muslims in India, started killing the cows for taking beef. Though it is said that the Quran, the Sacred book of Islam, does not enjoin the killing of cows, yet its followers slaughter cows and bulls in hundreds and thousands for eating their flesh.

As in many other respects, Swamiji was 'first' in taking an active action for preserving the cattle-wealth and banning the cow slaughter in the country. During the closing years of his life, he had taken deep interest on that account. He compiled a small book let Gokarunanidhi in February 1881 describing the usefulness of the preservation of the cows and cattle wealth of the country. It was, as usual written in Hindi and was first published at Agra. Its demand was very great and was published in three editions in 1881, 1882 and 1883 respectively. He was very keen to present a Memorial to the Queen of England. In this connection he had met Lieut. Colonel Brook, an agent to the Governor-General Rajputana State. He had again met in November 1878, Sir William Muir, the Lieut Governor of N.W.P., but it appears nothing much could be achieved by these contacts with the British official due to their apathetic attitude. Then he wrote to all the Arya Samaji to obtain signatures of the Arya Samajists and Hindus on the memorial to be submitted to the Queen in London. He had also enlisted the help and cooperation of some princes, but the British officials on political ground seemed to have opposed to this move of Swamiji and the princes sympathizing in the cause. It however, appears that the Memorial to be submitted to the Queen was ready in March 1882. The British Government had misunderstood the real object of the Arya Samajists in propagating the cow-protection movement and had given a political colouring to it.

But all the efforts of Swamiji came to naught with the premature death on the 30th October 1883 at Ajmer, and all the work in connection with the Memorial came to an end.

Mahatma Gandhi too was in favour of banning the cowslaughter and had opined that with the attainment of Independence one of the first acts will be the total stoppage of the cowslaughter. But his dream remained a dream only before the Yama snatched his life. And so was the case with his loyal lieutenant Vinoba Bhave who too left

this world with his dream unfulfilled. Our Govt. though manned by pseudo-secularist Hindus with a population of 85%, feels shy to ban the cow-slaughter for obvious reasons. Though many efforts were made by the Hindus and much agitation was carried on for the total ban of the cow-slaughter throughout the country not only on religious grounds but on economical grounds too their efforts have so far remained fruitless.

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## Prayer to Mahavishnu

शान्ताकारम् भुजगशयनम्  
 पद्मनाभं सुरेशं  
 विश्वाधारम् गगनसदृशम्  
 मेघवर्णं शुभांगं  
 लक्ष्मीकान्तम् कमलनयनम्  
 योगि हृध्यानगम्यं  
 वन्देविष्णुं भवभयहरम्  
 सर्वज्ञोक्तैकनाथम् ।

Thou art peace embodied, O God of Gods.  
 Thou art as vast as sky. Oh ! sustainer of the  
 universe, thou art fathomless, Oh embodiment of  
 auspiciousness. Lord of Lakshmi and lotus-eyed.  
 Thou art and the object of meditation for Yogis. I  
 bow to Thee, Of Lord of the Universe, remover of  
 the fear of Samsara.

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## Buddhism Vis-a-Vis Hinduism (2)

Ram Swarup

We had discussed the similarity and even the sameness of Buddhistic experience of Nirvana with the Upanishadic experience of the Ultimate Reality in the first part published in the Dec. 1983 issue. We must now also account for some of the differences, both primary as well as secondary. As one reads the literatures of Hinduism and Buddhism, one cannot help being impressed by the fact that the two create very different atmospheres or ethos. All transcendental experiences are incommunicable and inexpressible in the language of the mind, but the fact that one uses one particular language rather than another in reporting its mental impression of the transcendental experience is not accidental. It does convey, however imperfectly, something of the nature of that experience. The difference in language also conveys a difference in the nature of the spiritual experiences. But the differences do not invalidate the truth of One spiritual life, or One spiritual reality. The Divine is capable of and permits multiple contacts which when expressed in human language may even seem, to an external view, to exclude each other, but which in reality indicate the fact that the Ultimate Reality which is One in essence is infinite in its expression and revelation.

### Dryness of Buddhism : its 'Abstract' Approach

As one studies the early Buddhist literature, one encounters a

certain atmosphere of dryness, of narrow and laborious self-culture of strenuousness. One misses the atmosphere of effortlessness, fullness ease and self-abandonment, which one comes across, say, in reading Chaitanya, Mira, Alvar Saints etc. In Buddhism, though one comes into intimate contact with the transcendental realm, one is particularly struck by the omission of any reference to God, self, soul, those mighty facts of spiritual experience which, except for illusionist monism of Shankara and scholastic renderings of Samkhya, figure so much in the *Upanishad*, the *Gita*, the *Mahabharata* and in the religious consciousness of the country in general.

Regarding the nature of the Ultimate Reality, there are two traditions in India. One tradition images It impersonalistically as a featureless, *Brahma*, as a formless, relationless Absolute. As one abstracted from the lesser and more mixed expressions and forms of the Ultimate Reality, one contacted Its highest attributes of *Shanti*, *Sat*, *Chit*, and *Ananda*. The Supreme Reality could be experienced as peace or liberation but It could also be experienced as Bliss and Consciousness. Further it was possible to abstract even from these attributes. Bliss, Peace, Liberation and Consciousness would recede and one would be left aware of One *Presence* alone, One *Isness*. Something ever-present without a 'name and habitation.' One could possibly abstract even from this Presence and might experience the Ultimate Reality as some Blank or *Shunya* or even a *Nihil*.

Buddha, it would appear, was in line with this too abstractive approach to the Divine. A Buddhist *Nirvana*, therefore, came to mean two things :

- (1) A rather too complete emptying out of the world and the mind of all forms and relations and a complete dying out of all phenomenal consciousness and;
- (2) a rather too full abstraction from all the forms, attributes and planes of the Divine—even from the attributes of *sat*, *chit*, *ananda*.

In the first sense, Nirvana acquired several names all meaning more or less the same thing; emptying out the mind of all thought-forms

and desire-complexes and even of all substantiality. It was called a letting go a loosing hold, complete cessation, complete fading out, a relinquishment, the perishing of passion, the perishing of hatred, the perishing of infatuation etc. In this sense, *Nirvana* was the beginning as well as the consummation of the Buddhist Way. It began with the practice of Buddhist *shila* and ended in the dawn of Buddhist *prajna*, the supernatural knowledge regarding the unsubstantiality and painfulness of earthly life and earthly goods and the way out of it.

The process of progressive abstraction continues also on the intermediate plane of the Buddhist system of meditation. The point is well brought out in the Buddhist accounts of a deepening trance. The first trance is characterized by *vitakka* and *vichara* (reasoning and reflection), *piti* (exaltation), *sukha* (joy). In the second trance, *vitakka* and *vichara* cease. In the third trance *piti* also ceases and one acquires *upekkha* (indifference). In the fourth trance even *sukha* ceases and only *ekaggata* (one pointedness) and supreme *upekkha* remain. As the *samadhi* deepens, the process of negation and abstraction continues and one enters the region of the four kinds of the boundless and the vast. Of one who has entered the realm of the infinity of space, the perception of form has stopped; of one who has entered the realm of the infinity of consciousness the perception of the realm of the infinity of space has ceased; of one who has entered the realm of nothingness the perception of the realm of infinity of consciousness has ceased; of one who has entered the realm of neither perception nor yet non-perception, the perception of the realm of nothingness has ceased; of one who has entered the cessation of perception and sensation, have ceased.

### Saguna Brahma : God as Lord

But this Ultimate Reality can be experienced not only as a featureless absolute, but also as the lord, a friend, a sustainer, a lover, a personal God to whom the secret aspirant in man gives his all, his mind, his soul, his strength, his heart. There is nothing petty or small or limited about this way of experiencing God. It is as vast, deep, sweet and total. It is the *Purushottama* of the *Gita* Who can be experienced without any form or attribute, but Who also comes to His devotee in the Form in which he worships Him-and comes quite

as fully and wholly. He is *Paramanand, sanatan, purna*. He is not only transcendent, but immanent too. He is the sole Godhead Who also becomes the *jivas* and the world. As Sri Chaitanya would say the Ultimate Reality is Sri Krishna, Who also becomes the Gopis, above all, Sri Radha, to taste and relish His own love-in-separation of Himself. Through Radha alone He known how sweet, heartravishing and mind-and-soul-captivating He is.

Christianity and Islam accusing Hinduism of a lack of personal god yet themselves retain important elements of absolutistic, monistic impersonalism on two counts. First, God is conceived by them only as a Judge or as a Father which is the image of a withdrawn, aloof and severe being. But is Hinduism where theism like absolutistic monism has found its completest expression, God is conceived as father, mother, friend, master, playmate, consort, lover and in hundred other ways. St. Teresa and Suphi Rumi confirmed these relationships avowed by Hinduism, but their experiences went beyond the theological bounds of their own respective religions. Secondly, God is not only a person and has attributes (as Christians and Muslims would agree) but also possesses His Divine Form, or forms Name or Names, indulges in His Divine *Lilas*, Divine Pastimes, has His Divine Associates and abodes (*dhamas*). Thus *Vaikuntha, Vrindaban, Golak, Kailash* are not mere images but transcendental realities of the highest order.

### Anatta (not-self)

Another peculiarity of Buddhism is its denial of or silence regarding the individual human soul. Some hold that Buddha never denied the soul-principle ; that what he denied was the ego, the human-personality or individual human mind which is generally mistaken for the human soul. Plucking a handful of leaves from the tree under which he was sitting, he told Ananda that as there were many more leaves on the tree than in his palm, similary the truths which he had withheld were more numerous than those he had revealed. "Soul" was one of these withheld truths. Revealing it would not have meant much. For, in the first instance, the truth of the soul cannot be described in human language. For another reason, because the affirmation of soul or any permanent self, either individual or

cosmic, did not help the individual in arriving at those truths. That could only be done by a strenuous individual effort by negating all that was mutable, all that belonged to the phenomenal world. All thought-clusters, all sensation-groups, all form-constellations mistaken for permanent entities or abiding realities have to be negated.

On the other hand, affirmation of a permanent soul-principle would probably have been harmful. Aspirants tend to confuse or identify it with their body or mind ; at least, almost invariably with the subtle and *sattvic* modifications or states of their mind, when in fact in its highest reaches, it is merely a *pudgala*, a *skandha*, a concatenation of various principles and therefore subject to change and destruction.

Whatever be the truth, denial or silence, the lack of affirmation of the soul-principle in the Buddhist literature will have to be accounted for. For, the soul occupies an important position in the religious thinking of all mankind at different ages. The "person of the measure of a thumb," the "dwarf seated in the middle," in the language of the *Upanishads*, is a recurring experience of those attracted by the Divine call in all ages.

At a first glance, the absence of the soul in Buddha seems to agree with at least one interpretation of the Vedanta which denies any permanent individual soul in man. But this view neither agrees with other views of the Vedanta nor with the general religious intuition of man.

Apart from practical reasons we have discussed above there could be two other reasons of a spiritual nature for the denial of or silence about the question of the soul. One is that in a deep trace, all sense of individuality—even of spiritual individuality—is lost and one is immersed in a Nameless, Cosmic or Transcendental, Incommunicable Consciousness, in a Limitless *Shunya* or in an Ocean of Self-Existence. Here the testimony of Sri Aurobindo would be very interesting. According to him it is not possible to situate *Nirvana* as a world or plane for the *Nirvana* push is to a withdrawal from the world and world values : it therefore is a state of consciousness and rather super-consciousness without habitation or level. It is an absolute silence of mind and cessation of activities, constructions, represen-

tations, which can be so complete that not only to the silent mind but also to the passive senses the whole world is emptied of its stability and reality and things appear as only unsubstantial forms without any real habitation or else floating in something that is a nameless infinite. This infinite or else something still beyond is That which alone is real; an absolute calm, peace, liberation is the resulting state : In his own experience of *Nirvana*, Sri Aurobindo lost all sense of the individual soul, any trace of the Self, individual or cosmic. He says, "I myself had my experience of Nirvana and silence in the Brahma. It came first simply by an absolute stillness and blotting out as it were of all mental emotional and other inner activities...I did not become aware of any pure 'I' nor even of any self, impersonal or other—there was only an awareness of That as the sole Reality, all else being quite unsubstantial, void, non-real. As to what realised that reality, it was a nameless consciousness which was not other than That ; one could perhaps say this, though hardly so much as this, since there was no mental concept of it, but not more..... Consciousness (not this or that part of consciousness or an 'I' of any kind) suddenly emptied itself of all inner contents and remained aware only of unreal surroundings and something real but inaffable."

So one need not discover one's soul or one's permanent individual principle, nor one need find the universal Self, the unchangeable principle behind the flux of things in order to make contact with the transcendental realm. One could begin by unloosening and dissolving that knot called the mind or the ego and directly seek and find release in some transcendence, in some nameless, formless, consciousness, which can neither be defined as Self, nor not-Self, which is aloof, incommunicable and without any *Nama* or *Dharma*. It could be the *Nirvana* of Buddha, or the *Shunya* or Nihil of the later-day Buddhists, or the "supreme External *Brahma* which can be called neither being nor non-being" of the *Gita*.

### Transitoriness and Painfulness of Existence—

Besides the above, there are other differences of nuances and emphases. These generally relate to the emphasis on the misery and transitoriness of this life. The Vedanta too has stressed the fleeting character of world's goods, but that is more than balanced by its emphasis on the bliss, peace, and freedom of the transcendental

experience. That is why a reading of Hindu and Buddhist literatures leaves two distinctly different impressions on the mind.

The Vedanta has declared as much as Buddha did the impossibility of describing the transcendental experience in the language of the mind, but it did not shirk the responsibility of evoking it, conjuring it up, suggesting it by expressive images, symbols and parables. True, Buddha was a master-mind in the use of parables, but he used these to illustrate his discourses on morals and meditation. On the other hand, the Vedanta used these parables and suggestive terminology to suggest, however imperfectly, something of the beauty and joy and freedom of the transcendental experience. This explains why Buddhism leaves an impression of emptiness and transience, while the Vedanta leaves an impression of joy and freedom.

In Buddhism, the bifurcation or divorce between the phenomenal and the transcendental worlds is rather too complete, too trenchant. There is no point of contact or interchange between the two. The phenomenal world is all misery and flux while the world beyond the realm of birth and death is aloof and incommunicable. The two worlds completely exclude each other. There are no reflection, no echoes, no responses of the one in the other.

In the Vedanta it is different. Even in the interpretations most akin to Buddhism, the world and the *jivas* derive their existence from the *mayashakti* of the Divine. In the more affirmative interpretations, the world acquires a status of the fullest reality for the first time—a reality infinitely more full than the one given by materialists, if indeed their “reality” could be called by that name at all. True, the world is “nothing” without God, but there is no such world. Everything is derived from God, moves and has its being in God. God is behind, above, beneath and in the heart of everything. The human soul looks back to its Divine origin, and looks forward to its Divine destiny. It hungers for the Divine truth, its “pasturage” as Plato calls it, beholds it and in gazing upon it is “replenished and made glad,” and fulfilled. In the language of the *Gita* and the *Katha Upanishad* the tree of life has its “roots above.” The world and its existence is grounded in God: “On it all the worlds do rest.” What could be a surer, more solid

foundation for human life on earth? According to the Hermetic tradition, what is above is also below. The terrestrial reflects the celestial.

We have not only the phenomenon of the *jivas* aspiring and ascending to Godhead, we find God coming down to the earth, putting on the limitations of our earthly life in order to save beings and help them in their spiritual evolution. So there is a loving interchange, and "open sesame" between God and beings, between the Universal and the individual, between the Transcendental and the phenomenal. There is a relationship of antiphony between *Bhagwan* and His *Bhakta*. They live and move with their centres in each other. Each finds his perfect response, reflection, image and echo in the other.

Flowing from the above, there is another difference in the method of *Sadhana*. There being no loving God, in Buddhism one has to work out one's salvation alone and with diligence. In the *Vedanta* there is no lack of call on the personal effort of the aspirant, but this must very soon give place to a complete call on the Divine, complete surrender to the Divine well. "Abandoning all duties, all methods, all techniques of meditation, come upto Me alone for shelter. I will liberate them from all sins," is the message of Sri Krishna in the *Gita*. The personal effort of the *Sadhana*, when it is sincere and persistent, evokes Divine help. The heavenly waters of Divine Grace fill him. This difference in approach again makes Buddhism look dry, ascetic and arduous. While methods of *Sadhana* developed on the basis of the *Upanishads* are joyous and effortless.

But let us not stress the differences too far. As we have been there is an important tradition of the *Vedanta* which is very much akin to the life denying trends in Buddhism. Similarly there are many schools of Buddhist philosophy and Buddhist methods of *Sadhana* which are akin to the more affirmative tradition of Hinduism. In these schools, one does not pass into a void or *shunya* effected through negation of all thought-forms or thought-complexes and through detachment from the world (the process called *Ashtangayoga* by the Hindus), but takes refuge in the "compassionate Buddha." Buddhism in these developments is no longer dry or stale, but rich

and even luxuriant. But we have purposely refrained from a discussion of these powerful developments in Buddhism. For we wanted to concentrate on those elements alone that are found in their earliest records and are agreed upon by all schools and determine where these elements stood in relation to Hinduism.

The nature of Buddhist *Nothing/less* should not be misunderstood. In fact there is nothing peculiarly Buddhist about this Nothingness. It is the process of *self-noughting* enjoined by many mystic disciplines. For going into spiritual regions above it is necessary to pass through the doors of Nothingness. Therefore, an *Arhat* has been defined as one in whom all *outflows*, all desire, sense-life have dried up.

Moreover *ceasing-to-be* is not a dry or life-denying process as many people outside the Mystic way think. As useless sensations mental constructions and idealizing, vital desires and sentimentalizings fall away from one's true being, one feels lighter, freer, happier. Life which was otherwise cluttered, dark, divided, painful, anxious and weary knows for the first time its true status of joy, freedom, light and power.

Nor the true nature of *dukkha* in Buddha which figures so much in his teachings and which prejudices people's thinking on Buddhism has been rightly understood. The status of *dukkha* is not psychological but metaphysical. At the level of duality and phenomenality, there can only be *dukkha* whether psychologically so manifested or not, or even when psychologically speaking, agreeable and pleasant sensations accompany the life at this plane. Indeed the basicity and universality of suffering is difficult to grasp and comprehend for a mind given to its usual life of sensations, pleasant or unpleasant. Buddha says, "It is difficult to shoot from a distance arrow after arrow through a narrow keyhole, and miss not once. It is more difficult to shoot and penetrate with the tip of a hair split a hundred times a piece of hair similarly split. It is still more difficult to penetrate to the fact that 'all this is suffering'."

The views of Hinduism and Buddhism on *dukkha* and *ananda*

are complementary, not contradictory. Looked at from below, from the viewpoint of duality and multiplicity, in divorce from God, the world is true to the Buddhist picture of suffering, misery, change and sorrow. But looked at from above, through the all-comprehensive view of the One or That, all is seeped in *ananda*, everything is the ecstatic play of the Divine Mother, or the loving and repturous *Lila* of Lord Krishna or Shiva—to use traditional Hindu images. As the *Taittiriya Upanishad* says : "Out of joy all this life came forth ; by joy all this is sustained and into that joy all this will merge. *Ananda* is *Brahma*."

Where is the contradiction ?

### Conclusion

In the above discussion we found that Buddha, his spiritual experiences and teachings formed part of a Hindu tradition. He belonged to the Upanishadic heritage. He cannot be understood in any other sense. The attempt to understand him in isolation divorced from that tradition which he confirmed, enriched and represented, has only led to misunderstanding and distortion of his teachings. He himself claimed no originality. He claimed to have "seen an ancient way," followed an "ancient road." Those who claim to love Buddha should also love and cherish that tradition, which was his cradle, foster-mother, guide and inner inspiration. A good Buddhist has perforce to be a good Hindu too. But some self-styled, latter-day admirers of Buddha go out of their way to denounce and malign that tradition. It only shows lack of understanding on their parts.

Like Buddha and later on Ashoka, let an Indian lover of Buddha learn to represent India again. But let him also realize that India is the land not only of Buddha but also of Rama, Krishna, Yajnavalkya, Vyasa, Kabir, Nanak, Alwars, Chaitanya, Mira, Hinduism is not a one-book or one-prophet religion; it is the repository of man's nameless, spiritual tradition and knowledge nourished by countless saints and seers. It does not give a neatly worked-out scheme of theological ideas; on the other hand, it tries to name the Nameless, express the Inexpressible, to give language to man's intuition of the Beyond with

which he has tried to establish contact in many ways at different times, according to his capacity and preparation.

Hinduism is like a great reservoir of water from which many streams take their rise and to which they again repair after passing through many strange and fair lands. It is a great, creative matrix giving birth to many beautiful and living forms. Itself ahistorical, it has given birth to many sects and branches with interesting, chequered histories. Paying sole allegiance to the Guide within seated in the cave of the heart, it has put forward from time to time many teachers and sages of incomparable power and vision, incarnating the very Gods above and within.

Buddhism, Jainism, Brahma-vada, Shakta-ism, Vaishnavaism, Arya Samaj, Sikhism, Advaita are noble children of the same mother. Each could be completely satisfying to its individual devotees so long as it does not forget its common heritage and common source. Accepted in a sectarian, exclusive sense, in forgetfulness of the whole, it becomes one sided and even distorted. Hinduism is a lute yielding many sweet notes each deriving its meaning from its place in the total symphony. The Vedas say that there is one God but the wise call Him by different Names. Similarly, there is one Religion, one Perennial Philosophy, one *Sanatana Dharma*, the old name for Hinduism, which means the ever-Living Law; but it is expressed in different ways. Different sects that come and go in history are facets of the same Religion, different attempts to reach the Inaccessible. They are noble attempts and they bring their heart's offerings to the same altar.

Recapturing their lost consciousness of identity, recapturing their sense of the Divine and the Transcendent in man, uniting into a mighty force of living spirituality, let Hinduism and Buddhism, the two sister-religions, come forward and take a lead in containing the forces of atheism, materialism, and religious obsequiantism, forces which are biding for controlling the minds and souls of the people everywhere. Either man's higher sense triumphs, or he will perish at the

hands of his own success and lower philosophies of life.

The home for these atheistic philosophies for several centuries has been Europe. But Asia too has caught the infection. China has already been sucked in and the hearts and minds of her people are being beaten and tortured into new, soul-denying moulds with a ferocity and on a scale unknown to history. But China's cultural roots are deep and her people are patient and long-suffering. So China may still survive the vandalism of her own rulers and her gentler and nobler qualities may again triumph after the current fever is over and the present iconoclastic wave has worked itself out.

For India too, these moulds coming from the West hold a fatal attraction. New India finds its spiritual inheritance reactionary, burdensome and undesirable. Those who control the political, cultural and intellectual life of the country have little sympathy or understanding or patience with India's age-long values.

In the West, materialism bears many jables even religious ones-and is clothed in forms which are even at war with each other, but in a deeper sense they are complementary forms and forces. They represent and express the same psyche. For example, Soviet communism is more aggressively atheistic, but liberal democracy of the west in general and America in particular is more thoroughly materialistic and hedonistic. Some of their greatest institutions are built on sensation-seeking. Truth and morals are increasingly defined and understood in pragmatic, positivistic and utilitarian terms. Truth is merely that which is soft, odd and interesting. The sensation seeking of this culture has already so weakened and disabled its people that their freer brand of materialism, so full of gaiety, pleasant vices and amusing dissipation, may go down before Russia's more mechanistic and militant but more austere and determined variety.

On the other hand, while America may lose politically, its current cultural values may win, particularly in the long run. Consumerism and hedonism are seductive and it is difficult to resist them. Their working is subtle and insidious. They seep, permeate, corrode like water. They undermine from within, with the willing co-operation of the victim. The frowning tyrant is no match for a smiling plutocrat. Where a stick fails, the corrot succeeds.

This of course, assumes that the present industrial culture will last indefinitely. But there are already signs of decay and exhaustion. The best minds of the day are prophesying doom. Psychologically, the system is already a failure. It no longer fulfills the deeper needs of man. The young men feel trapped and they are already in revolt. Knowing no better, it often takes them into undesirable directions.

In this confusion and crisis of values, in this general failure and forgetfulness, could some one re-awaken humanity, make it conscious of its spiritual heritage, conscious of its God-life and soul-journey ? What part could India play in the re-awakening, re-affirmation, India that has been the priest of things belonging to the Spirit from very ancient times ?

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## Prayer to our Parents

वागर्थाविव संपृक्तौ वागर्थप्रतिपत्तये ।  
जगतः पितरौ वन्दे पार्वतीपरमेश्वरौ ॥

I bow to the parents of the universe, Parvati and Paramesvara, united together like word and meaning, —for acquiring (mastery over) word and meaning,

—Raghuvamsa

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## Poetic Beauty of the Vedas

*Dr. Satyakam Vidyalankar*

All the Vedas are in the form of poetry, except for some prose passages, which, again, are in the rhythmic prose.

Some foreign scholars describe Vedic poetry as primitive. It may be styled as primitive only with reference to its pristine purity and its freedom from the mailaise-Corruption of the later civilisation. It takes life in its fullness. There is no evidence of negative attitude, induced by disillusionment or sign of frustration, as we find in Post Buddhistic Sects or cults in India.

Vedic sages are positive in their acceptance of life and death; positive too in their acceptance of the ultimate values of truth, goodness, beauty-and of eternal law (Rita), and the ultimatic reality. Vedic poetry came out of joyous and radiant spirit, overflowing with love of life and energy for action and looking up with serene faith to the divinity for divine inspiration.

For them the word (Vak) was a revelation in their souls of the inner truth of reality which they received with creative genius.

The vision of beauty of life and nature in the Vedas are extremely rich in poetic value. Perhaps nowhere else in the world has the glory of dawn, sunrise, rivers, clouds received such serene sublime and pure expression.

As soon as the divine poet beholds in the east milky streaks of soft light emerging from behind the meeting-line of the earth and the heaven, he joyously calls aloud his associates :

उदीर्ध्वं जीवो असुरं आगा दप प्रागात्म आ ज्योतिरेति ।

ऋक् 1.113.16

'Rise, O sleeping man, the source of life - The Sun is rising ; life has come and darkness has departed.'

He fixes his gaze towards the east, where he beholds foaming light of Usha, gradually rising up in the sky—like the water-waves which rise and curve down when dashing against a rock.

उद्धुश्रियो उषसो रोचनामा अस्थु रपां नोर्मयो रुशन्तः ।

ऋक् 6 64 ।

As the light hurriedly starts enveloping the vast sky, there appears another picture before the poet's mental eyes ; It is that of rushing water of a flooded river, which moving forward engulfs the plains.

पशून्त चित्रा सुमगा प्रथाना,  
सिन्धु नंक्षोद उर्विया व्यश्नै ।

1.92.12.

the imagination of the divinely inspired poet sage goes further and he murmurs to himself :

'एषा दिवो दुहिता प्रत्यदर्शि व्युच्छन्ती युवतिः शुक्रवासाः'

ऋक् 1.113.7.

"See how charming Usha is looking, standing at the door, dressed in a soft white garment."

In various moods the divine poet describes the charming dawn. Here are some of the verses quoted from different hymns :—

एषा शुभ्रा न तन्वो विदानोर्ध्वे स्नाती दृशये नो अस्थात्.

ऋक् 5.80.5

"The dawn is an early bather, who having bathed at pleasure; is now slowly rising out of water, for which reason, her freshly washed and glittering figure gets exposed to view,

कन्येवतन्वा शाशदानां एषि देवि देवमियम् क्षमरणाम्  
ऋक् 1.123.10

"Usha is a jolly young girl who unknowingly radiates her fascinating loveliness."

After the advent of dawn, comes the Sun rising over the horizon, the portrait of rising Sun aptly exemplifies the luxuriant imagery of the divine poet of the Vedas.

हिरण्यपाणिः सविता विचर्षणि रुभे घावा पृथिवी अन्तरीयते ।

That princely Sun God, handsome and golden in complexion arrives from some distant land :

याति शुभ्राम्यां यजतो हरिण्यां ।  
ऋक् 1.35.2

Drawn by elegant white horses, runs his stallions upon the dustless smooth path of the blue.

देवो याति भुवनाभि पश्यन् ।  
ऋक् 1.35.2

As the sun moves forward, he robustly surveys vast domains of universe.

The poetic description of rivers have special significance in the poetry of the Vedas :

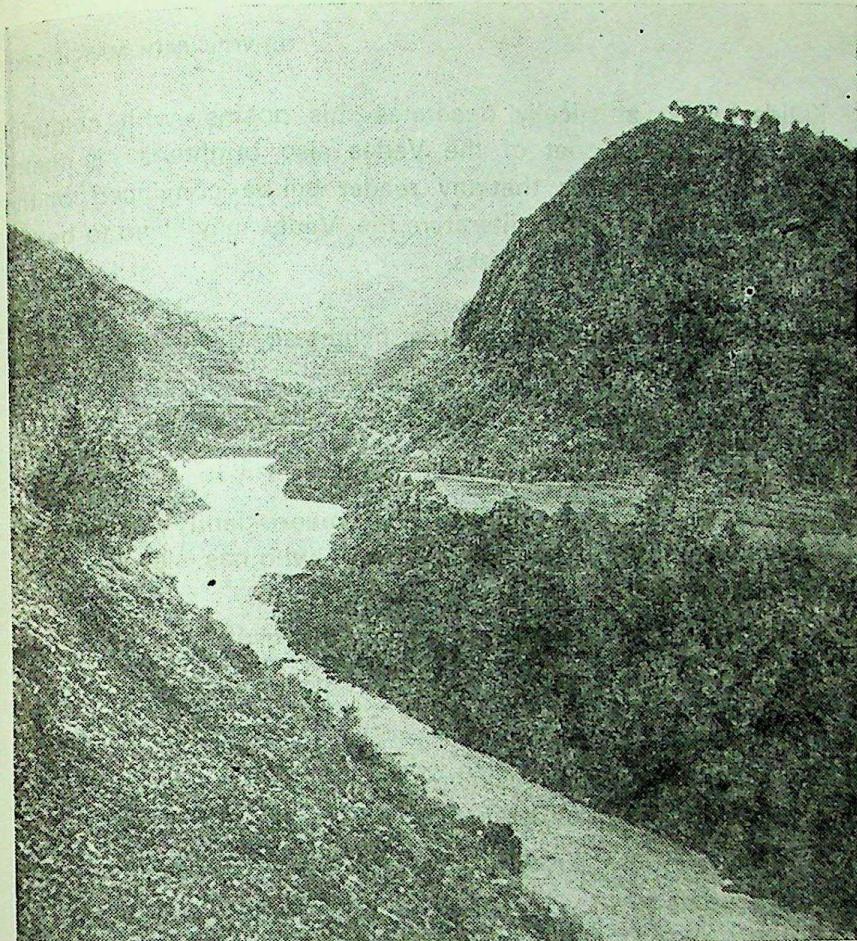
ततृदाना सिन्धवः क्षोदसा रजः  
प्रसस्तुर्धनवो यथा । स्पन्ना अश्वा इवाध्वनो  
वियद् वतर्त एन्यः ॥      ऋक् 5.53.7

the poet says that "these flooded rivers are speeding forward devouring every thing that comes in their way, swallowing their shores and damaging the banks by their rushing currents.

दिविस्वनो यतते भूम्यो पर्यनन्तं  
शुष्म मुदिर्यति भानुना

ऋक् 10.75.3

Its powerful waves rise and dash forward and their rambling sound ascends high to the sky echoing in the air.



प्रपर्वतानामुशती उपस्थादश्वे इव विषिते हासमाने  
गावेव शुभ्रे मातरा रिहागो विराट्छुतुद्री पयसा जवेने ऋ 3.33.1

The two streams

Rush with their waters

Down from the lap of mountains,

Like two mores,

Like two mares,

Moving gleefully apart,

Like two white mother calves

The two streams

Rush with their waves,

Towards the ocean.

**Upama in the Vedas**

No literary work can deserve to be called as poetry unless it is decked with Upama. This figure of speech occurs when two objects are compared on the basis of some common property. Upama is used primarily to compare an inferior object with a superior one ; but it must not be a mere assertion based on resemblance : rather it must create a picturesque poetic beauty in the statement.

Indeed Sanskrit poets, so deftly employ Upama in their works that amazingly it enlivens theirs poetry moulded only in words, just as wise use of colours gives a new glamour to the wooden idol.

Kalidas very artistically decorates his poems with colourful Similes. The Devine poet of the Vedas also brightens his poetry with such lustrous similes that any reader will be convinced of the fact that even in the field of literature the Vedas may claim to be the fountain head of all creative works.

Here we quote some parts of the hymns as an example of Vedic similes :

प्रबोधया पुरन्धि जार आससतीमिव  
ऋक् 1.134.3

Very early at day break, a cool and fresh breeze gently awakens us, just as the lover softly arouses his beloved, who has sleepily closed her eyes getting tired by long waiting.

अवस्यूमेव चिन्वती मधोन्युषा याति स्वयरस्य पत्नी ।  
स्वर्जनन्ती सुमगा सुदसा आन्तादिद्वः पप्रथ आ पृथिव्याः ॥  
ऋक् 3.61-4

The rosy hand of a young maiden slowly unfolds aside the black curtain hung in the form of darkness."

स्पार्हा यस्य श्रियो दृशे रयिर्वीरवतो यथा ।  
अग्रे यज्ञस्य शोचतः ।  
ऋक् 7.15.5

Heavenly splendour of Usha had appeared as charming as does wealth of the rich to the eyes of heirs.

वयो न ये श्रेणीः पप्तुरोजसाम्तान्दिवो वृहतः सानु न स्पर्सि ।  
ऋक् 5.59.7

At sunrise the march of arrayed clouds is like birds flying in rows to distant places.

उपन्या वन्ही गमनो विशं नो रक्षोहरणा सम्भृतः वीलुयाणी ।  
ऋक् 1.73.4

Powerful divine powers can protect the world from evils, as the shade of a tree saves a man from the burning sun."

यदेमि प्रस्फुरन्निव दृतिर्न ध्मातो आद्रिवः । मूला सुक्षत मूलय ।  
ऋक् 7.89.2

The man sums up courage to go near God, hesitating and moving like a piece of wooly cloud blown by a swift current of air.

The Vedas are predominantly religious in nature as well as a treasure house providing precious knowledge of all the sciences, and, though, many scholars have searched deep into the Vedic literature but perhaps none of them have made an attempt to probe the poetic side of it.

Even a surface study of the Vedas prove that there are in it, revelations of exquisite poetic beauty ; and are visible therein such poetic elements which afterwards grew up as principal constituents of poetry.

These poetic elements, such as DHVANI (ध्वनि) and RASA (रस) were fully evolved by the classical Sanskrit rhetoricians. We may find the seeds of these in the Vedas.

While defining his theory of DHVANI ध्वनि Acharya Ananda Vardhan maintains that DHVANI alone can be called the soul of poetry, Mammatha follows this theory of DHVANI according to which every word has three faculties of meaning, namely ABHIDHA (अभिधा), Lakshana (लक्षणा) and VYANJANA (व्यंजना).

काव्यस्यात्मा ध्वनिरिति वृद्धैर्यः समाम्ननातपूर्वम् ।  
तस्या भावं जगदुरपो भक्तिमाहु स्तमन्ये ॥

ABHIDHA stands for literal meaning ; Lakshana stands for implied meaning, VYANJANA stands for suggested meaning.

Mammatha in KAVYA PRAKASHA accepts the theory, maintaining that RASA (रस) is not different to DHVANI, rather RASA is the sublimest from of DHVANI.

The Vedas being a sublime poetry must possess traces only; not all intericacies of these.

Mammatha divides RASA into nine kinds, viz., SHRINGARA (श्रृंगार), HASYA (हास्य), KARUNA (करुणा), ROUDRA (रोद्र), VEER (वीर), BHAYANAKA (भयानक), VEEBHATSA (वीभत्स), ADBHUT (अद्भुत), SHANT (शान्त), RATI (रति), HASYA (हास्य), SHOKA (शोक), KRODHA (क्रोध), UTSAHA (उत्साह), BHAYA (भय), JUGUPSA (जुगुप्सा), VISMAYA (विस्मय), and NIRVEDA (निर्वेद).

The Vedas are replete with such hymns that are full of these RASAS. Here are a few examples of the hymns to prove these statements :

तदेजति तन्नैजति तद् रे तद्वन्तिके ।  
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः  
यजु० 40.5

It moves, it moves not  
It is far and it is near,  
It is within all this,  
And it is outside all this

अन्ति सन्तं न जहात्यन्ति सन्तं न पश्यति ।  
देवस्य पश्य काव्यं न ममार न जीर्यति ।

अथर्व 10.8.32

The Supreme Lord is too near  
To be abandoned,  
Too close to be witnessed.  
Behold the Art of God, His poetry  
That shall never decay  
And shall never die.

अपां मध्ये तस्थिबांसं तृष्णाविदुजरितारम्  
मूला सुक्षत्र मूलय ॥

ऋक् 7.89.4

I, the devotee am standing  
In the midst of deep waters,  
Yet I feel thirsty O Lord !  
Have mercy ; slake my thirst  
And bless me with perfect bliss

सहस्राण्यं वियुतावस्थ पक्षौ, परेहेस्यस्य पतनः स्वर्गम् ।  
स देवान्तस र्बानुरस्युपपद्य, संपश्यन्याति भुवनानि विश्वा ।

ऋक् 10.8.18

For thousands of years

My restless ~~Swan~~ Swan is flying

Swami Vivekananda Gurukul Kangri Collection, Haridwar

With his wings outstretched  
 To reach the unscaled heights of heaven  
 He has the blessings of all the Divines  
 His piercing eyes percieve  
 All the universe below,  
 Yet he knows no rest, no peace  
 And keeps flying higher  
 And ever higher,  
 On the journey infinite.

द्वासुपर्णा सयुजा सखाया, समानं वृक्षं परिषस्वजात ।  
 तयो रन्यः पिप्पलं स्वाद्वत्यन श्यन्नन्यो अभिचाकषीनि ॥

ऋक् 1.164.20

Two birds (God and Soul)  
 With their beauteous wings  
 Associate in intimacy,  
 Perch on the same tree ;  
 Of them one the soul  
 Tastes its fruits ; with joy  
 The other, (God)  
 Enjoy without tasting.

सुसेष्वा महतः खादयो वो, वक्षःसु रुक्मा उपशित्रियाणाः ।  
 वि विद्युतो न वृष्टिमी रुचाना, अनुस्बधामायुर्धैर्य इन्द्र मानाः

ऋक् 7.56.13

O Clouds, your bright ornaments  
 Rest upon your shoulders ;  
 Like shining necklaces or pendent  
 Hanging on your bosom.

Glittering with drops of rain  
 Or like lightning flashes.

0 0 0

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## What Chokes Indian Psychology

Dr. H. G. Singh

The subject matter of modern psychology, historically changing from soul, consciousness, and mind, has now been widely accepted as behaviour. The importance of human behaviour-study for the development of culture and civilisation has given rise to a group of behavioural sciences which are engaged with objective methodology in researches solving problems of and facilitating human behaviour. Cultural advancement follows behaviour-study which paves the way for it. The knowledge about human behaviour emerged from respective intellectual history and socio-cultural milieu in different regions of the world. They have both plus and minus points and the utility for the regional people. Western psychology has a huge literature regarding human mind, behaviour, and personality.

Indian Culture and civilisation in the Vedic and later times had been far advanced in human history. A few questions here arise : How could this advancement be possible ? Was there any behaviour-study in ancient India ? The answer is crystal clear that Indian ancient literature from the times of the Vedas is full of material on concept, guidance and modification of human behaviour based on intuitive and naturalistic observation. According to Dr. Durganand Sinha, "In the East psychology has always been intensely practical.

Psychological knowledge became a way of life not merely a way of thought, conforming Jain Maxim : "do not live to know, but know to live.

Indian Psychology provides techniques for controlling body and mind, relaxation, meditational techniques for self control, the ultimate aim being the highest well being of man."<sup>1</sup> In due course there arose a vast body of theories and schools of Psychology in India.

The scope of Indian Psychology does not stop at normalcy, the limit of modern psychology, but takes human behaviour upto the supernatural state. Dr. Indra Sen opines, "In India, Yoga has been the counterpart of Western psychology. And research in this field has been enormous. Each philosophical system, each religious belief has a Yoga (psychology) or a way of Sadhna (behavioural discipline)."<sup>2</sup> Yoga, of Patanjali is the highest product of Indian behavioural science, for which Westerners aspire. Geraldine Coster's words are remarkable in this context : "I am convinced that the Yoga Sutra of Patanjali do really contain the information that some of the most advanced psychotherapists of the present day are ardently seeking. There is a crying need in the West for something parallel to this Eastern Yoga many today would admit."<sup>3</sup> The psychotherapist, Hans Jacobs,<sup>4</sup> after a long experience with psychopaths concludes, "I have not so far had an opportunity of applying to patients anything comparable in intensity with Yoga techniques. Hinduism is like a boundless ocean, teeming with priceless gems. The deeper you dive the more treasures you find."

American Universities have taken lead in establishing post-graduate and research departments of Yoga. Also associations for comparative studies of Eastern and Western psychologies are evolving in the West. Dr. Sinha rightly says, "Many eminent Psychologists have begun to be increasingly conscious of the inadequacies of behavioristic theories and methodology in studying these psychological processes. Scholars like Gordon Allport, Gardner Murphy, Abraham Maslow and many others feel the lopsidedness of contemporary Western psychology and have begun to turn to oriental intellectual heritage for inspiration and insight."<sup>5</sup> Efforts to establish

psychic communications with cosmonauts, when the existence of the moon in between spaceship and the earth fails all electronic devices, are being made in Russia. Western psychology is turning to para-psychological studies getting dissatisfied with midtwentieth-century mechanistic psychology. Such psychological trends in the West are attempts towards the main stream of Indian Psychology,

### **Pitiable pursuit of Psychology in modern India :**

What is now happening in India is a blind running after the old, mechanistic, incomplete psychology of West far away from the fundamental realities of life. There is a craze to copy the resold records of the Western artificial laboratory psychology without any co-relation to the Indian cultural heritage. Even post-graduate syllabi in Indian universities are exclusively following old Western patterns.

The 'history of psychology' paper starting from the Greek period ends in the West. Viewing the whole syllabi, not a single word is found related to the development and findings of behavioural studies in India. To it, only the Western laboratory brand numeral findings are behavioural studies, and not the otherwise truths discovered in India. Some psychologists thankfully applaud and teach the books entitled 'American Psychology', 'Russian Psychology', British Psychology' and 'German Psychology', but they cannot tolerate even the two words 'Indian Psychology'. If psychology means the study of behaviour, then certainly there is vast history of this thought in India existing from the times of the Vedas.<sup>6</sup> If psychology is limited upto laboratory numbers, I fear it can maintain its own existence because even in the West there is a recent cry for humanistic perspective and transpersonal psychology and naturalistic observation. No doubt the main difference between Western and Indian psychology is of modern methodology which is a means and not an end in itself. The means are always secondary to an end which is the welfare of humanity. Shaking off the bias of the means the ancient Indian knowledge about human behaviour based on systematic naturalistic observation is far superior with its boundless pragmatic value to humanity throughout the world.

### **Non-pragmatic Psychology :**

The question of practical value of modern psychology in India is

serious. Mrs. Indra Gandhi has often emphasised that routine problems are more important for research today and there should be no wall between science and society. So, how far modern psychology as a science of human behaviour has contributed towards the behaviour adjustment and development in India ?

Certainly there has been industrial and physical development after the freedom, but what about disciplinary, behavioural and psychic development ? Mental health has degraded. In the field of education, the question arises, what contribution has Psychology made ? There is a realistic hue and cry for the failure of education in India. The existence of the institution of education is in danger. Young generation with needless tools is coming up as indisciplined, frustrated burden to society. There is no educational, vocational and moral guidance for the youths in India. When there was social and educational upheaval in French Society in the last decade of the 19th century, Binet rose there with the banner of testing and solved the problem of education and served the need of the French society. Apart from education, modern psychology is also not found duly helpful to industry and hospitals. In the social setting there is a dearth of character in the functioning of offices, business and politics too. Corruption has widely replaced morality in general. All this is behavioural problem.

As psychology has not been able to serve the needs of Indian Society by even maintaining its normal behaviour, there is emergent need to revolutionise its figure and course. The text-books are all foreign, dealing with Western facts and ethos with no background of Indian life and thought, no appreciation of the vital issues confronting the individual and society here. Psychology in India must come to the reality level, solving the routine behaviour problems of the masses. If psychology is to remain a science of human behaviour, it must facilitate human behaviour in home, profession, industry and society. If it cannot take human behaviour development to the super-normal state, it must at least solve routine individual and social problems.

In view of the present day challenges thrown towards psychology in India, we must utilise basic behavioural concepts enshrined in her ancient classical literature from the Vedas down to this day. It has

already been too late and the West has started partially searching it. Had it been done earlier, much of the Western psychology labour would have been saved and utilized for further elaboration : e.g., the Gestalt German School of the 20th century psychology is nearly a conceptual repetition of the Indian Sphotvad of 600 B C. 7 Indian psychotherapeutic methods are far advanced as compared to the Western. Behaviour and Psyche are the fields where India can guide the West, why then Indian psychology, the account of human behaviour from the times of the Vedas upto modern times, is not being brought to the fore ? Apart from its general utility to the West, it will be specifically fit for India, its own homeland. When all other ancient cultures of the world have withered away, Indian culture inspite of continued external attacks is still existing, the reason being the involvement of basic truths of humanity in it. In the age of dissatisfaction and frustration nothing can prove more beneficial than the establishment of Indian psychology affording it its due place in the wide programme of the development of humanity and its psychology.

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## Indian Poetics

*Radhey L. Varshney*

Indian Poetics attempts to look at a piece of literature from various angles. These approaches are known by their distinct names because of their special emphasis, one time or the other, on sentiment (relish or flavour), suggestion, figures of speech, qualities of style, and strikingness of expression. They are known as *Rasa*, *Dhwani*, *Alankar*, *Riti*, and *vakrokti* respectively. But the oldest and most important of them the *Rasa* School of Poetics.

The *Rasa* theory is the archetypal theory conjoining and incorporating partly the features of all other schools of Indian poetics, for all the features and aspects of a work of literature, say a drama or a poem, but lead to the generation or production or creation of some *Rasa* (a sentiment, relish, flavour or aesthetic pleasure). The principles held by these different schools were formulated independently of each other, but afterwards they came to have values assigned to them according to their relations with the two theories of *Rasa* and *Dhwani* emphasizing the importance and relationship thought and word.

In the Rigveda the word 'rasa' is generally used in the sense of 'juice' of the *soma* plant.<sup>1</sup> It also denotes water, milk and flavour.<sup>2</sup> The Atharvaveda, while retaining its sense of plants,<sup>3</sup> also extends its usage to the sap of grain.<sup>4</sup> Its use in the sense of water and milk

is not found in the Atharvaveda but the word is commonly used in the sense of 'savour' or 'taste'.<sup>5</sup>

During the Upanishadic period the sense of the word shifts from 'the essential element' or 'essence'.<sup>6</sup> The Chhandogya Upanishad (1.1.2.) clearly uses the word 'rasa' in the sense of 'saviour' or 'taste' and the term becomes the base for a denominative verb in the Brihadaranyaka and Kathopanishads.<sup>7</sup> But in the Taittiriyyopanishad<sup>8</sup> and the Maitri Upanishad<sup>9</sup>, there is a combination of both its sense, and it refers to 'essence' par excellence and to the highest taste of Experience accomplished by a sense of joy. In other words, Rasa there stands for the one Supreme Reality of the Universe, viz, the Self-luminous Consciousness' to attain which the Upanishadic seer strove and which, when realised, results in Perennial Bliss. It is very likely that the earliest, thinkers in literary criticism took advantage of this use of 'Rasa' to mean the perfect joy that the sage experiences when he perceives intuitively the Highest Truth in his meditation, and applied it to that 'aesthetic pleasure' which the cultured spectator or reader with a responsive heart enjoys, when he loses himself completely in the characters, situations, incidents, experiences, ideas, thoughts and images of a play or a poem.

Although scholars like Pandit Raja Jagannatha<sup>10</sup> have tried to prove the existence of the Rasa theory among the Vedic rishis and scholars, yet much evidence is not available to prove that during the Vedic period there was any clear forecast of the theory of Rasa. Nonetheless, the Vedic period had its own concept of appreciation and love for poetry. On the one hand there are some remarks in the Rigveda, especially in the hymns related to 'Vak' (poet) which seem to be some attempts at criticism of poetry. On the other hand, the rich poetry, the wealthy illustration, the high imagination, elevated thought and grand style of the Vedas and the Upanishads fully testify to the possibility of a matured critical sensibility in the Vedic *rishis*.

At the threshold of the development of the theory of Rasa stands Valmiki, the father of classical Sanskrit poetry. It is the kronch incident in his life that is supposed to be the origin of the shloka metre and *rasa*. The male kroncha bird having been shot by a hunter, the female, kronche's bereavements moved the poet so much that

poetry began to flow from his lips<sup>11</sup>, and lost in the sorrow of the bird he uttered "That which proceeded from me who was overpowered by pathos shall be nothing but poetry or rhythmic expression."<sup>12</sup>

This statement is regarded by Anandavardhan, the father of Dhwani School of Criticism in India, as containing in embryo the theory of Rasa fully developed later on by Bharata in his *Natyashastra*. The wallowing of the dying bird in a pool of blood and the wailing of the surviving female to which the saint was witness, worked as the cause (*vibhava*) and ensuant (*anubhava*) that stirred up his instinct of pathos Karuna Rasa).

However, the credit of explicating the full theory of Rasa goes to Bharata. In chapters VI and VII of his *Natya Shastra* (circa beginning of Christian era), Bharata explains *rasa* and *bhava*, and summarises the full theory of Rasa in his famous aphorism : *Vibhavanubhav vyabhicharisanyogat rasnispati* (sentiment is created out of a harmonious blend of all kinds of feelings and emotions or moods made manifest by their reactions, externals, causes, ensuants and physical manifestations). There are certain permanent moods or latent emotions called *sthayibhavas*, which when excited and made manifest by *vibhavas* (causes), *anubhavas* (ensuants) and *sancharibhavas* (transitory emotions), attain to the position of a *rasa* or sentiment.

Bharata says that *rasa* is the result of the *bhavas* (feelings) and not vice versa as some believe. The *bhava* is nothing but what expresses a reaction by words or physical gestures. The *bhavas* are said to be of four types. These are the various stages leading to the creation of the *rasa*. They are four, viz., *vibhava*, *anubhava*, *vyabhicharibhava* and *sthayibhava*. The meaning of these words may be made clear by an example. (1) A quarrels with B. (2) B gets angry and his anger shows itself through B's distended nostrils, biting of lips or trembling. (3) In anger B raises his hand to strike or shoot A. Considering the entire process from B's point of view we can say that factor (1) is the external cause for B's subsequent behaviour and is the *vibhava*. Now B has got angry but the anger is still un-exploded. This involuntary, immediate reaction (stage 2) is called the *anubhava*. The third factor is wilful, deliberate or conscious of B as against the involuntary reaction in (2).

In this way the *vibhavas* are certain causes or mainsprings of emotions like love, pathos, etc. *Anubhavas* are visible effects. *Vyabhicharis* are transitory or evanescent emotions that tend only to develop the main sentiment, such as anxiety, anger, etc. Through a harmonious blending and representation of appropriate *vibhavas*, *anubhavas*, and *vyabhicharibhavas*, therefore, there arises in the audience or reader a certain climax of emotion, invariably accompanied by a thrill and sense of joy : and this is Rasa or aesthetic pleasure.

Though the *rasa* theory originally applied to drama was found quite suitable to poetry. Rudrata (850 A. D.) applied it to poetry. Even the pioneers of other schools of Sanskrit literary criticism such as Bhamah and Dandi accepted the importance of *rasa* in poetry and studied it under various names. Yet none could contribute anything significant to the theory of Bharat except the controversy about the exact number of *rasas*. His *Natya-Shastra* recognises eight rases or *sthayibhavas* :-

(1) **Rati** or love :—

- (a) **Vibhava** : stimulus would be season, flower, ornaments or anything beautiful or desirable.
- (b) **Anubhava** : or involuntary reaction : looking side-ways, coy glances, sweet words, etc.
- (c) **Vyabhicharibhava** : lassitude, suspicion, jealousy, etc.

(2) **Hasya** or humour :

- (a) **Vibhava** : peculiarity of dress or speech, etc.
- (b) **Anubhava** : spouting, mimicking, etc.
- (c) **Vyabhicharibhava** : smile, snicker, laughter, guffaw, etc.

(3) **Karuna** or compassion :

- (a) **Vibhava** : loss, death, calamity, etc.
- (b) **Anubhava** : tears, fainting, lamentations, etc.
- (c) **Vyabhicharibhava** : sorrow, trembling, fear, etc.

(4) **Rudra** or horror :

- (a) **Vibhava** : anger, violence, treachery, etc.
- (b) **Anubhava** : red eyes, rubbing hands, biting lips, etc.

(c) **Vyabhicharibhava** : sweating, excitement, impatience, etc.

(5) **Vira** or heroic :

(a) **Vibhava** : determination, strength, bravery, etc.

(b) **Anubhava** : courage, generosity, etc.

(c) **Vyabhicharibhava** : decision, arrogance, etc.

(6) **Bhayanaka** or fear :

(a) **Vibhava** : frightful things, lonely sights, etc.

(b) **Anubhava** : trembling, palor, loosing voice, etc.

(c) **Vyabhicharibhava** : fainting, hurrying, standing rooted, etc.

(7) **Bibhatsa** or awesome :

(a) **Vibhava** : bad news, loud lamentations, etc.

(b) **Anubhava** : repulsion, spitting, turning up nose, etc.

(c) **Vyabhicharibhava** : fainting, illness, death, etc.

(8) **Adbhuta** or wonder :

(a) **Vibhava** : seeing unusual things; achieving the desired, magic, etc.

(b) **Anubhava** : wide or staring eyes, thrill, exclamations, etc.

(c) **Vyabhicharibhava** : standing, stunned, over-joy, etc.

That was the *Rasa* school. There were other schools too. *The Dhwani school of Anandavardhan* was started by Anandavardhana (circa 850 A. D.) who has called *Dhvani* or suggestion the soul of poetry. The *Dhwani* school gave the palm to suggestion by which *rasa* is conveyed, as constituting the differentia of poetry. Thus the *dhwani* school is a sort of extension of the *Rasa* school. One of its famous followers is Ruyyaka or Rucaka, the author of *Alankarsarvasva* (about 1150 A. D.).

Bhamaha, the author of *Kavyalankar* (circa 500-600 A. D.) is said to be the founder of the *Alankar School* of Poetics. He emphasized the figure of speech as an essential aspect of poetry. He was followed by Udbhata, the author of *Kavyalankarasangraha* (circa 800 A. D.) and a host of others, including Dandi, the author of *Kavyadarsha* (7th cent. A. D.), who is partly an exponent of the *Riti* school and partly of the alankars school.

Vamana (circa 800 A. D.) proclaimed *riti* (style) to be the most important aspect of poetry and nourished the *Riti School of Poetics* in his *Kavyalankarsutra*. Actually Dandin, a predecessor of Vamana had partly anticipated Vamana in the emphasis on *Riti*.

Kuntala (circa 1000 A. D.), the famous author of *vakrotijivit*, started the *vakroti school*. According to him, the strikingness of expression was the chief criterion of good poetry.

Then there were those who adopted an integrated approach and assimilated all the schools together, advocating that a work of literature must be looked at from all these angles. Mummatā (circa the first half of 11th cent. A. D.), the author of *Kavyaprakash* is chief among them.

Sanskrit Poetics is as old as the Rigveda. But the most apparent references to something akin to Poetics are the references to *Purna* and *Lupta* varieties of *Upama* (simile) in *Nirukta* (circa 6th or 7th cent. B. C.) and the reference to different varieties of *Upamas* in *Maitryupanishad*. In Nighantu the words indicative of the simile (iv, *yatha*, etc.) are brought under the vague term of simile and while explaining the term Yaska cites a definition of *Upama* given by Gargya. This shows that even before Yaska some elements of Poetics were in existence. Panini (circa 5th cent. B. C.) uses technical terms like *upma*, *upmit*, *samanya*, *upman*, etc. (all related to the figure of speech, simile) which seem to be then in vogue already and Kautilya (4th cent. B. C.) in his *Arthashastra* mentions what constitute excellences of composition. The Junagadh Rock Inscription (150 A. D.) refers to some *kavyagunes* (qualities of poetry) as well as to the division of poetry into prose and verss.

Thus Indian Poetics is very rich regarding the definitions, purposes, functions, qualities, aspects, divisions of poetry. The theories analysed by the Sanskrit scholars are much more scientific and elaborate than those of Aristotle, Plato, Longinus, Horace and all other western critics. Compared to them English and American critics seem to be stars before the full moon. Sanskrit Poetics, however, is not rich in the discussion about lyric poetry and psychological interpretations.

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(Translation of Rigveda and Atharvaveda texts is adapted from griffith and whitney)

- 1 (a) दधानः कलशे रसम्. *Rigveda*, IX. 63.13  
 (b) यस्य ते मद्यं रसम्. *Rigveda*, IX 65.15
- 2 See *Rigveda* V 44.13 and VIII 72.13
- 3 उदोषधीना रसेन.....III 31.10
- 4 आहृषि धान्यं रसम्.....(I have brought the sap of grain), II 26.5
- 5 तीव्रो रसो मधुपृच्छामरज्जम.....(May the strong satisfying savour (Rasa) of the honey-mixed come to me), III 13.15
- 6 प्राणो हि वा अञ्जनानां रस.....(Life-breath essence of the limbs of the body is rasa). *Brihadaranyaka Upanishad*, 3.19
- 7 जिञ्च्या हि रसान विजानाति .....(..... knows the taste by tongue). *Ibid*, III 2.4 येन रूपं रसं गन्धं .....*Kathopanishad*, III 2.4
- 8 रसौः वै सः, रसं हयोवायं लब्धानन्दी भवति....." *Taitri Upanishad*, II 7.1
- 9 रग्तद्वै सन्त्वस्य रूपं, तत्सत्त्वमेवेतिं रसः ; स सम्प्राप्तवत, *Maitri Upanishad*, V 2
- 10 See *Rasagangdhara* (Nirnayansagar Edn.), Chap. 1, p. 23.
- 11 निशाम्य रदतीं क्रोञ्चा क्रोञ्चीमिदं वचनमन्त्रवीता ।  
 मानिषाद प्रतिष्ठां त्वमगमः शाश्वतीः समाः ।  
 यत्कौञ्चमिथुनादेकमर्वधाः काममोहितम ॥  
*Ramayana*, Balkanda, II 14 & 15.
- 12 शोकार्तस्य प्रवृत्तो मे श्लोको भवतु नान्यथा *Ramayana*, Balkanda, II 18.

## Vedic Concept of Values

*Dr. S. G. Nigal*

Man, by nature, is inquisitive. He seeks the true, enjoys and appreciates the beautiful and the sublime and tries to live the moral and spiritual values. He seeks to realise the well-known value triad viz. Truth, Beauty and Goodness (Satyam, Sundaram, & Shivam). Thus human activities - Physical as well as mental, overt as well as covert - are goal - directed. Hence valuational consciousness is specifically human and therefore the distinguishing characteristic of man. The rationality of man does not consist merely in his knowing or cognitive activities. It also constitutes man's choice of or his preference for higher values as against the lower ones.

For the Greeks, philosophy was a child of wonder or curiosity. For the Westerners philosophy began with the Greeks and hence it is a legacy of the Greek mind to the Europeans in particular and to the world at large. This historically wrong view prevailed among the Western thinkers and Indologists upto the end of the 19th Century. To begin with they denied the very existence of philosophy in India. But when they became acquainted with philosophical, religious and ethical ideas of the Hindus, they advocated the theory of 'borrowal'. That these great ideas have been borrowed from the Greeks. But gradually the tables were turned against them. The history of Western Philosophy begins with the cosmological Speculations of the Greeks in the 6th Century, before Christ. During this century Gautam Buddha

was reforming the Hindu Society. The history of Indian philosophy goes back to Vedas, which are practically beginningless. The systems of Philosophy in India and Smriti Literature claim that they are based on the Vedas. Unfortunately during the last two millenia, it seems that we have been seeking substitutes for the Vedas which constitute the very fountainhead of Indian Philosophy and culture. The Vedas remained a sealed book. The Manusmriti avers by the Vedas when it says : "Vedo Khilam Dharmamulam." But in actual practice of religion and customs, the link with the proper Vedas was forgotten. The Vedas were dethroned from their rightful place and the puranas were enthroned instead. This topsy-turvydom in the scriptural hierarchy led to the degradation of Hindu society and culture. The religion of the puranas is life-denying, other worldly, negativistic, escapist and defeatist. It is pessimistic in outlook. While Vedic religion is life-giving and teaches joyful & robust philosophy of action.

During the medieval period no Smriti worth the name was written to guide the Hindus. The Vedas stand for the Divine Tradition of Hinduism, while the Smritis represent the human tradition because they are man-made. Vedas are not authored by man. They are impersonal. They are not a merely inspired poetry. They are the inner illuminations of the pure and meditative sages and seers who had established a mystical rapport with the Supreme Godhead. Vedic Dharma is called Sanatana (eternal) because of the following reason :- Firstly it is called eternal because it is without beginning and without end. Secondly, it is a religion of the Eternal and by the Eternal. Thirdly it is also called eternal because it gives a way of life and worship by practising which one realises the Eternal and gets liberated. One of the most remarkable characteristics of the Vedic Dharma is that it was not professed or established by a particular person at a particular time. In the words of Renou, 'Vedism possesses no dogma, no founder, no Church, no history. It does not owe its existence and authoritativeness to a single historical personage like Ram, Krishna etc. To quote Vivekananda : 'Even Krishna is not the authority of the Vedas but the Vedas are the authority of Krishna himself.' He further says : 'Our allegiance is to the principles always and not to the persons. Persons are but embodiment or the illustrations of the principles. If the principles are there, persons will come by millions.' (Lectures from Colombo to Almora p. 178).

And chronologically speaking Vedas are the most ancient and the first literature of the whole world. Macdonall rightly says that the chronology of the Vedic period is altogether conjectural. The law of birth and death is applicable to various nations and cultures of the world. Several cultures emerged in course of history and disappeared. But the Vedic culture is an exception to this law. There is a remarkable continuity of Indian culture religion. Even today the Indians have regard for the famous Gayatri mantra, the cows, the Vedic seers and the Vedas. Their sanctity and authoritativeness are respected all over India.

The term 'Veda' is derived from the root 'Vid' meaning thereby 'to know' and 'to obtain'. It means both knowledge and what is to be obtained through the attainment of that knowledge. They embody the ideals of life to be realised and beliefs to live by. The Vedic Society does not correspond to the gloomy picture of the India's past painted by some of the Indologists.

Vedas were learnt by heart. But unfortunately they were not popularized. They were not taught to the masses during the medieval period. They became obscure. Vedic utterances can be interpreted literally as well as allegorically, naturalistically as well as spiritually.

Tradition says that Vedas have three meaning : viz ;

- 1) Adhibhautika : Naturalistic import
- 2) Adhidaivika : Super-natural meaning.
- 3) Adhyatmika : Spiritual and esoteric import.

Sayanacharya commented upon the Vedas during medieval times. But his commentary is dominated by ritualistic outlook. He was a great scholar and writer. But he gave a ritualistic import of the Vedas. He recognised the spiritual import of Vedic hymns and verses. But he stressed ritualistic import. During the modern period historians began the search for the ancient literature of the Hindus. They started reading the Vedas & other texts. Colebrooke was the first to write an essay on the Vedas in the year 1805. But Western Indologists & Orientalists were under the influence of superiority complex and the following presuppositions.

- 1) Superiority of the Greeks.
- 2) Superiority of Christianity.
- 3) The hypothesis of social Evolution.

The Greeks were their fore-fathers & Christianity was their mother religion. Naturally, they were prejudiced by the assumptions that Greek culture & Christianity were superior to any other culture and religion respectively. They also applied the method of evolution to the historical development and changes of religion & social institutions in India. It was Incompatible with this method to accept the fact the Vedas—the most ancient scriptures—can contain higher ideas & ideals regarding morality, religion and social institutions like marriage. The Marxists like Dange and others make use of their Marxist procrustean bed of Mark's theory of social evolution from primitive communism to socialism mediated by the stages of feudalism & capitalism. Thus the prejudice & stereotyped assumptions came in the way of proper interpretation of the Vedas & vedic culture at the hands of the Westerners. The Vedic deities for the Westerners were no more than natural forces. They also saw polytheism and henotheism in the Vedas. This was totally wrong.

Tilak and others tried to determine the Vedic period on the basis of using reference to scientific facts such as astronomical ones. T.P. Aiyar approached the Vedas from the geological standpoints, while according to Dr. Rele, Vedas represent physiological data. Swami B.K. Tirtha gave a demonstrative lecture on Vedic mathematics in U.S. on 19th Feb. 1958. Scientific approaches to the Vedas are useful but they cannot explain the whole of the Vedic philosophy and religion. These scientific imports of Vedas confirm the traditional theory of the triple meaning of Vedic hymns. Hence the dictum : Ananta Vai Vedah. According to Dr. Radhakrishnan this verse shows that Vedas are infinitely suggestive. According to Shri Aurobindo Vedas constitute the mystical and esoteric principles of Hinduism.

These new revelations of scientific and spiritual ideas in the Vedas corroborate Swami Dayananda's view that Vedas contain the principles of both spirituality and Science of work and worship. Swami Dayananda was the first great leader of Indian Renaissance

during the 19th Century who gave the clarion call of 'Go back to Vedas'. He was the first to unequivocally declare that Vedas are meant for all. They are the living scriptures of the living religion. He also declared that Vedas preach monotheism. He also repudiated

the view that casteism and untouchability are rooted in Vedas. This call helped the process of orientalizing the already Westernized Class of educated Indians.

Vedic prayers are embodiments of the aspirations as well as achievements of the Vedic people. The deities are models for the human beings to be emulated in life. The Vedas contain the seeds of the later philosophies of India. The various approaches to Vedic study are useful in developing the integral Vedic axiology, the theory of Vedic Values. Hence the attempt to develop a Vedic frame-work of values with special reference to the well-known fourfold human values or purusharthas; Dharma, Artha, Kama & Moksha, 'Indian philosophy is basically a critique of values', writes Prof. Hiriyanna. It is both a view of as well as a way of life. Since Vedas constitute the fountainhead of Hindu Religion and philosophical system of India, the values and goals of various systems are germinally found in the Vedas.

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## Teacher's Role in Furtherance of Academic Prospects

*O. P. Mishra*

Indian Constitution guarantees the equality of opportunity to every Indian. Education Commission 1964-66 is equally emphatic in reiterating the indispensability of the equality of opportunity for building up of an egalitarian society. This implies that every Indian ought to be given the best climate for bringing out the best lying dormant in him. But a few pertinent questions that arise in this context are :—are We, the teachers doing something concrete or tangible in this direction ? or, is it possible, under the impact of the prevalent modes of instruction and rigid class-room situations, to ensure the validity and utility of the mode of instruction for the fulfilment of the national goals of education ?

It is a known fact that an Indian class consists of, on an average, 35 to 45 students, who, although sitting under one roof, are poles asunder socially, physically, mentally, emotionally and economically. Is it possible, then, for a teacher to impart effective and purposeful instruction to such a heterogeneous group, let alone bringing out the best ?

A glaring drawback, that the present mode of instruction is suffering from, is that it does not fulfil the academic needs of the exceptional students both over-achievers and under-achievers, who may

consequently, develop mal-adjustment and delinquent habits. As a result, their academic growth and also their personality may be permanently warped.

According to S. A. Krik, an exceptional child is he who deviates from normal or average child in mental, physical and social characteristics to such an extent that he requires a modification of school practices or special educational services in order to develop to his maximum capacity, or supplementary instruction.

Exceptional student population can be classified in several ways. However, the following two categories are being taken up below :

**(a) Above-average and gifted students :** Among over achievers and gifted students psychologists include those students whose scores of achievement are exceptionally high and whose level of I. Q. ranges between 110 and 170. Although their number in class remains small, they are a force to be reckoned with. According to Lucito, they are the children whose potential intellectual powers are at such a high ideational level in both productive and evaluative thinking that it can be reasonably assumed that they can be future problem solvers, innovators and evaluators of the culture if adequate educational experiences are provided to them.

**(b) Under-achiever or Backward student :** The term 'Backward' is applied to those students whose educational attainment falls below the level of natural ability or general intelligence. These students, inspite of being slow-learners and under-achievers in terms of academic performance, can be brought round, if the teachers dealing with them take imaginative steps to help and reclaim them.

#### **Steps for imparting effective instruction to over-achievers :**

In view of the abundant promise that the above-average and gifted students hold for future, it is incumbent on the teacher, as agent of social change, to identify them and prepare a list of their capabilities, personality traits, areas of special interest and level of I. Q. For this purpose, standardised I. Q. tests, achievement tests and personality inventories can be freely made use of. The teacher's own observation, though not always or in cent per cent cases, is another useful method for picking up the talent. The teacher can also use students marks and

cumulative record of achievements for this purpose. Having prepared the list of scch students he may give a try to the following steps on experimental basis :

(I) The idea of considering the gifted students for acceleration i.e., allowing them to clear more than one grade/class in one session, has been mooted by quite a few educationists. According to these educationists the level of attainment should be the sole criterion for promotion to the next higher class. The idea may ba given a try. But since it has certain glaring pitfalls teachers are advised to use it rather cautiously, otherwise it may create serious complications. For example, if an over-achiever, by virtue of his talent, is promoted to a higher class where his new classmates are older and physically and emotionally maturer than him, this may prove detrimental to his growth. Therefore, I will agree with Terman and Holingworth that only a moderate amount of acceleration should be made use of in the interest of such students.

ii) Since, over-achievers are well able to cope with the content area meant for the average class-population without much effort, the teacher must evolve effective strategies to keep them meaningfully engaged. To cater to their academic needs he may draw up a comprehensive list of additional reading material and also give them certain challenging assignments. This will appear their academic hunger and also prepare them to play future problem solvers of the soeiety...

iii) Provision for special classes may also be given a try for the benefit of the over-achievers but it should always be borne in mind in that the purpose of such classes ought to be providing enriched content marerial in a certain subject area that interests them, without segregating them from the peergroup, because segregation may cause serious psychological problems.

iv) They should also be given ample opportunities to give a free flow to their talent. For this purpose the teacher can start hobby-centres, clubs, study-circles and societies. This will, no doubt, call for a little extra planning and extra work on the part of teacher, but this will be a constructive and concrete step toward harnessing a vast potential force.

v) Lastly, the teacher should be a mature person having healthy self-concept so that he does not regard his pupils as threat to his position and plays the role of their friend, philosopher and guide in true sense.

#### Suggestions for furtherance of the academic prospects of under-achievers :—

Usually it so happens that the underachievers are detained in the same class for a year or two. This, however, does not solve their problem. On the contrary, it creates serious complications which cast their dark shadow on the future of society. It is, perhaps, in this light that Dumville cautions the teacher, when he says, they (under-achievers) are much more numerous and they will repay far more than the mentally deficient for the care bestowed upon them.

Under-achievers are, in fact, a much bigger challenge, for they always come in the way of the teacher and checkmate the progress of the entire class. If they are cold-shouldered for long, they lag so far behind that it becomes difficult to redeem them academically. It is, therefore, very important that the teacher prepares a list of such students with the help of tests and personality inventories, earmarking specifically the areas in which they are deficient. This will help the teacher in preparing the plan for remedial instruction.

In the light of the problems of under-achievers the following steps may be tried for their academic resuscitation.

(a) Arranging for the remedial feedback within the framework of the class timetable can be given a try to help the under-achievers. The teacher should divide them into smaller groups keeping in view their problem-areas and then depute one or more pupils, whose scores in those areas are high, to act as leaders. These leaders should be allowed to freely interact with their groups, but, the teacher should always be present in the class watching the deliberations and helping and guiding the groups, where necessary. To encourage the leaders to perform their duties sincerely, the teacher may promise them certain incentives e.g., better grades, good entries in their progress-record etc. Teachers, should, however, see that the group leaders do not develop false sense of pride or superiority complex and maintain friendly and fraternal relations with the members of their group.

(b) To ensure the academic growth of the under-achievers, arrangement of special classes in problem areas may also be given a try. But, these classes should be provided with special teaching-aids and also specially trained, and devoted teachers. Programmed instructional material, specially prepared for the group, may be a great help for such groups.

c) For abnormally deficient learners, special school have been recommended by the experts, because, under normal class-room situations their academic growth cannot be taken care of. This measure should, however, be adopted only in extremely difficult cases (idiots, morons and imbeciles etc.) since segregating a child from his peer-group, which he should freely interact with for his all round development, may cause serious complications.

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## Book Reviews

1. *Light of Spiritual Discipline : Acharya Bhagwan Dev : Yoga Mandir Prakashan, 13 Lodhi Estate, New Delhi, 1983, P.P. 106. Price Rs. 10/-*

Acharya Bhagwan Dev is a prolific writer. He has many other talents – besides serving the nation as a Member of Parliament (from Ajmer) he is a noted teacher of Yogasanas and has now stepped into the realm of filmdom. In the South we have witnessed the phenomenon of film stars entering the political firmament, here is a politician making a bid for celluloid stardom and that too not of the usual type. He is going to play the role of Maharshi Dayananda, the founder of Aryasamaj in a biographical feature film on the great Sannyasi who shook the citadels of orthodoxy, hypocrisy and sham and ushered in an era of progress, rationalism and scientific spirit, a leonine figure, in the words of Romain Rolland, who will always be remembered when the story of East-West encounter is recalled.

However, this little book on Yoga by the Acharya seeks to illuminate for the English knowing public the path of yogic discipline as laid out by Maharshi Patanjali. The path of knowledge leads one from death to immortality and the path of ignorance leads one from death to death. So seek knowledge, go forward. But knowledge must be translated into action to achieve results. Mere knowledge is lame. It is only when knowledge and action combine that progress takes

place. "Yoga Karmasu kaushalam," Yoga is excellence in action. Yoga indicates the path to excellence by optimum utilization of faculties of man through self—discipline, self control.

Yama, Niyama, Asana, Pranayama, Pratyahara, Dharma, Dhyana and Samadhi are the eight facets of Yoga as propounded by the sage. There are 5 Yamas which are non-violence, truth, non-theft, celibacy and non-acquisitiveness. Five Niyamas are cleanliness, contentment, discipline, self-study, and divine communion. A tall order, but ponder over it in your quiet moments and the Divinity in you shall indicate that this is the path and no other for individual growth and social harmony. This is the path for building a just social order, free from exploitation, fear and want, for restructuring a society based on mutual co-operation, mutual respect, self-discipline, self-analysis and faith in God and self too. Then there are the yogic exercises of Asanas and pranayama which assist in the pursuit of Yamas and Niyamas. These physical exercises train the mind and body in the measure in which they are scientifically performed under the guidance of an expert teacher. Enlightened educationists have now begun to appreciate their relevance to the growth of mental and physical faculties of the educands. What is needed is a vast corps of instructors considering the extensive demand.

Elasticity and coordination of limbs and proper breathing go a long way in making one fit and healthy to go through life joyfully. Ups and down must come in every one's life. What is important is to keep the chin up and in the process yogic exercises help a lot. Try and see for your self.

Then comes Pratyahar or inward diversion of mind (communion with Self or God.) as you please. I fully endorse the statement of the learned Acharya that this follows the practice of asanas and pranayam as the duck takes to water. Again, try and see for yourself.

Dharana (concentration), Dhyana (meditation), Samadhi (unity with God) are situations achieved as a fall-out from these in proportion to the input of purushartha (conscious endeavour).

A valuable booklet which gives a clear message in simple words and should adorn the pocket of every student and seeker.

GBK Hooja  
Vice-Chancellor

**2. The Holy Vedas.** Satya Kam Vidyalankar. publishers : International Veda Trust, P. O. Box 529, Stranger 4450 (Republic of South Africa); in India, Clarion Books, G. T. Road, Sahadara, Delhi—110032 pp. 536 ; clothbound on art paper ; Price Rs. 20. /-. Year 1983.

Rare, beautiful like a lyric, aesthetic like a piece of marble, chiselled, finished, and pure like the Ganges, this book by Satyakama Vidyalankar is an astounding presentation of the holy Vedas. As the name so the form of the book.

Structurally a great book, philosophically a great book, and spiritually a great book, *The Holy Vedas* is the Vedic Anthology, a selection of nearly 1200 hymns rendered into modern English with modern terms and idioms. The book contains a Forword (7 pages), a Preface (26 pages) and the various hymns on Creation, Devotion, Revelation, Action, Splendour, and Positive Sciences with plenty colourful photographs revealing the Vedic light.

It is universally accepted that the four Vedas containing more than twenty thousand hymns have remained the fountainhead of all the sciences and philosophic system of India, if not of the whole world. Contemporary lovers of poetry and philosophy admit that in matter, in form and in variety, Vedic poetry can claim a foremost place in the highest literary arts.

Most english renderings and commnetaries on the Vedas have been so scholarly that they are beyond the grasp of the common man. They are of little practical help and guidance to the man in his daily life. In Dr. Vidyalankar's book an attempt has been made to bring together such representative hymns which may cover the subjects referred to in the Vedas and interpret the spirit of the mantra in such a manner that the common man may understand the fundamental principles of the Vedas and may get practical guidance to live a happy life with eternal glory.

In the opinion of Pandit vidyalankar, all the symbolic names such as Agni, Indra, Varun, Mitra, Soma, Rudra, etc. represent God's various powers and attributes. Hence he has mentioned these divine bounties as supreme Lord only. The purpose of the author has been to inspire the readers to see the divinity behind the beauty of all the manifestations of nature. He has included more than two dozen colour art plates and 40 pages of photographs to awaken cosmic consciousness in the mind of the reader. It is this cosmic-consciousness that leads to the ultimate consciousness of God and prepares the seeker for the transcendental meditation or SAMADH.

The hymns in the book are related to Vedic Concept of Creation, Glorious Lord, Dedication, Firm Resolve, Divine Assurance, Divine Guidance, Divine Justice, Eternity, Meditation, Immortality, Human Soul, Communion, Spiritual Discipline, Bondage and Liberation, Marriage and Family Life, Brave Warriors, Virtuous Thoughts and Noble Deeds, All in one, one in all, Commandments, Realisation, Mother Earth, Harvest Song, Medicinal Herbs, Positive Sciences. The Sun and Solar Radiation, Atharva Ved and the Indian Medicine, Yoga, Vedic Arithmetic, Geometry and Algebra, so on and so fourth. All these topics carefully endorse the words of Swami Satya Prakash Sarasvati which he expressed in his foreword of the said book : "We must express our gratitude to Pandit Satyakam Vidyalankar for his excellent Anthology of Vedic Verses, which would be enjoyed in our dark moments of desperation and difficulties, when we need inspiration and enlightenment the most."

The long Foreword by Swami Satyaprakash Saraswati in itself is a detailed commentary on various aspects of the Vedas, such as origin of Language, Phenomenon of Oral Communication, Theism of the Veda and Life and Living in the Atharvaveda. It is of literary and academic importance. Most of Swami Satyaprakash's conclusions are original and have been derived by matured critical perceptions.

Dr. R. L. Varshney,  
P. G. Dept. of English  
Gurukul Kangri Vishwavidyalaya.

3. **Prevalent aspects of Indian English Poetry :** H. S. Bhatia, Sita Publishers International B-4/301 Nandi Colony, Chandigarh Rd.'

Khanna-141401 (Pb.), India 1983-4. Price : Hardbound Rs. 60/-,  
Paperback Rs. 50/-.

Professor H. S. Bhatia, an Indo-English poet-critic in his own right is an authentic anthologist and contributor to literary journals of all-India repute. In this anthology he presents poems depicting various trends and aspects of modern Indo-English Poetry by a galaxy of 60 odd poets who have newly risen on the literary horizon of India. It matters little, some of them shed more light than the others. Altogether they present a spectrum of variegated themes and a multi-coloured mosaic of novel, perspectives hitherto untouched by the old established poets of our era.

The 15-pp. introduction traces out the progress of Indo-English poesy right from Derozio to Pritish Nandy who recently won the much-coveted Forster Award. The author in his assessment has tried his utmost to keep the scales even between the old stalwarts like Tagore, Sarojini and Aurobindo and the newly established poets like Krishna Srinivas, Keshav Malik, Nissim Ezekiel, P. Lal, S. K. Kumar, Jayanta Mahapatra, Kamla Das and O. P. Bhatnagar. Both in form and content the new Indo-English poetry has undergone a metamorphosis in the light of new challenges and the emergence of new social and moral values in our atomic age.

There is a host of new promising voices yet struggling for expression included in this anthology. Some write in English because they *must*-out of the necessity of their soul; others write out of *expediency* to reach out to vaster audiences after finding the national and regional languages inadequate, ill-equipped; yet others who are fired by a missionary zeal to project the character and culture of our nation. Notable among these are the transcreations of Narendrapal Singh (Panjabi), a Sahitya Akademi award winner, Banshidhar Sarangi (Oriya), Chadrashhekhar Patil (Kannada), Sunil Kumar Nag (bengali), and Chaity Lokhande (Marathi writer, making his *debut* in English poetry with 'Dalit' poetry).

The anthologist himself (H. S. Bhatia) who has tried to hide his poetic light under a bushel comes out to light up the world of utter misery pitted against the luxury of 5-star hotels in his poem-*The Drops of Sweat*. Krishna Srinivas in his poem *Genesis* traces out the birth

of poetry in a sublime manner :

A surging tornado  
 Sieving through pores of universe,  
 Rocks of aeons amass  
 And racing syllables  
 And raging alphabets  
 Flame veins and arteries  
 And carve blood-red  
 Epics and Images .....

O. P. Bhatnagar in his poem of *Poetry, Revolutions and Dreams* approaches the sacred domain of the Muse in a spirit of humility and self-surrender :

From Plate to Pound and Pablo Neruda  
 It has been a puzzle disrobing poetry  
 Transparent enough to be nude  
 Like chandeliers in streets :  
 If streaking must be a rhetoric of style  
 Between a child and a broken dream is a world,  
 Quiet, unloud and serene.....

P. R. Govindarajulu, who prefers the traditional rhyme-scheme to *vers libre*, laments in his poem - *A Bloom of Old* :  
 A 'rage' here is coupled with a 'wage'  
 A 'fiesta' with a 'siesta' to assuage  
 The colourless verse without a lively vista,  
 That's as hourly as the Italian 'pista'.

Here is another voice from the sanctified air of Gurukul Kangri that of H. G. Singh whose vocation is to explore the mysteries of the human mind and soul-and who finds himself confronted with 'Chanakyapuri' in his poem : *Diplomatic Ascent of Evolution* :

"Oh wanderer ! you have encroached 'Chanakyapuri,  
 Where far from fast really, the main is Mission,  
 Where diplomacy prospers with *mind without soul*.  
 Fate made us born with such Ascent of Evolution."

Last but not the least D. C. Chambial in his poem : *Testimony* registers a vigorous protest against the Frankenstein of Science who

devours all human values in the modern world and further poses the danger of a wholesale extinction of life :

To satiate innate urge  
a super-scientist  
in a super-lab  
designed super-man  
fired life.

This is only a hand-picked list of poets included in this anthology. Several others like B. K. Das, A. N. Dwivedi, P. V. Shrikant, Rajendra James, Jayanta Mahapatra, Chandrashekhar Patil who have already made their mark in the world of Indo-English poetry have gone unnoticed for sheer lack of space. The reader is well-advised to study the anthology itself for the proof of the pudding is its eating.

Dr. K. C. Bhatnagar  
Retd. Hon. Prof. (U. G. C.)  
MUZAFFARNAGAR—251 001.

4. Goverdhan Jyoti (III Rashmi) : G. B. K. Hooja : Published by Arya Samaj, Gurukul Kangri, Hardwar.

Arya Samaj Gurukula Kangri deserves to be congratulated on publishing in abridged and simplified from the II & IIIrd chapters of the Satyarth Prakash, the magnum opus of Swami Dayananda, the founder of the Arya Samaj, for the consumption of 'non-Sanskrit knowing readers'. In these chapters of the Satyarth Prakash Swamiji has expounded his views on education based on the Vedic text. It goes without saying that these views are worthy of consideration by the millions of teachers and educationists involved in the educational programme of the country. The Swamiji has laid emphasis on Brahmacharya, Tapas and Guru-shisya Parampara which are the foundational values on the basis of which the educational institution can be expected to produce learned scholars (Brahmans), efficient soldiers and govt. servants (Kshatriyas) and eminent businessmen and craftsmen (Vaishyas). This booklet therefore, would be read with advantage by the teaching community of India.

Sri Hooja deserves thanks for bringing to light the forgotten

## BOOK REVIEWS

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concepts of Vedic education which if followed in true perspective, might solve some problems of modern education.

Acharya Satyakam Vidyalankar  
Gurukul Kangri

5. *Rose Petals* – Eugene D'Vaz ; Publisher : Eugene D'Vaz, 2-D, Vasuki Illam, Rajeethapuram, Tiruchirapalli, 1983

The little collection of poems affords a pleasant reading. Most of the poems give pleasure and at the same time lead one to think and contemplate. The expression is praiseworthy, both for its consciousness and modern sensibility.

In some causes, the shortness of the poems teases one into wishing that they were longer, specially for the purpose of the surge of the meaning rising upto at least the edges of the titles.

The poems, 'Bus stop', 'Railway Station', 'Time' and 'Brahma' are specially notable and distinguished.

*Rose Petals* seems to be a valuable contribution to modern Indian English Poetry. I hope more such collections will follow.

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I, J. S. Sengar hereby declare that the particulars given above are true to the best of my knowledge and belief.

(J. S. Sengar)

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## OMNIPRESENCE OF GOD

उत् यः द्यां अतिसर्पात्, न सः मुच्यातै वरुणास्य राज्यः ।  
दिवः स्पशः प्रचरन्ति इदम् अस्य अहस्ताक्षः अति पश्यति भूमिम् ॥

Even if one flies beyond the sky, one is not free from the realm of Varuna. His spies move about everywhere. Thousand eyed they scan beyond the earth. (Artharva Veda, 4-16-4). Varun here means God.

अन्ति सन्तं न जहाति, अन्ति सन्तं न पश्यति ।  
देवस्य पश्य काव्यम्, न ममार न जीर्यति ॥

He is so near that on cannot leave him, and because He is so near it is not possible to see him. Look at this poetic expression of God in the visible world. O man, this visible poem of God neither dies nor ages. (Atharva Veda, 10-8-32).

In these two Mantras God's Omnipresence is expressed by saying that you cannot see him because He is so near. You see a thing because it is at a distance. When there is no distance between God and you, how can you see Him ? But if you cannot see him it does not mean that He does not exist. He so much exists that you cannot be without Him. This poetic existence of God is eternal. It will never grow old nor will it ever die. For every poet of all ages and times God in the poetry of the world will ever remain young.



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